

A NEW PRACTICAL
HEBREW GRAMMAR

WITH

HEBREW-ENGLISH AND ENGLISH-HEBREW
EXERCISES

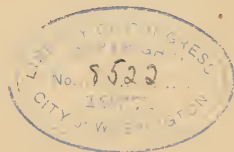
AND

A HEBREW CHRESTOMATHY

BY

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THIRD EDITION, ENLARGED BY NEW VOCABULARIES



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PREFACE TO THE FIRST EDITION.

Although many and valuable Hebrew Grammars have appeared in this country, which in completeness and critical ability have left little to be desired, I yet venture to offer this work to the public, with the expectation that this result of my labors will still be found useful to the Hebrew student.

It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular. I have especially had in view the wants of those instructing themselves, for whom, as well as for schools, I have endeavored to make this volume a practical introduction to the language of the Old Testament.

I shall briefly recapitulate the distinctive features of this manual.

1. To facilitate the commission of the rules to memory, they have been expressed with all the conciseness consistent with perspicuity.

2. Believing that exceptions are more properly to be sought in the Lexicon and Critical Commentary, I have noted such irregularities only as, by their frequency, can claim to be held integral parts of the language.

3. The illustration of the abstract by the concrete being necessary to the clear understanding of the former, the rules have been explained and confirmed by examples, and further elucidated by exercises.

4. In elaborating these exercises, I have taken great care to select valuable sentences, containing either an interesting historical fact or a sententious moral. The internal character of the passage has been considered as well as its external grammatical form.—The Syntactical part is without exercises, the rules being illustrated by examples only. Nevertheless the student will become fully familiar with them by the constant reference made to them in the Etymological part.

5. In the requisition of a language, the learner, in order to familiarize himself with the grammatical forms, should make frequent translations into it from his mother-tongue. To this end English-Hebrew exercises have been prepared, particularly illustrating the rules which they immediately follow, anticipating nothing, but exactly keeping pace with the student's progress. I have intentionally made the construction of the English sentences conformable to the verbal arrangement of the Hebrew. Where the English construction admits of no change, I have endeavored to aid the students by help of numerals irregularly placed.

6. The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (Lexicon), S. D.

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Luzzatto (*Grammatica della Lingua Ebraica*), Naegelsbach, being followed in important points; the latter's arrangement of the declensions has been preserved with slight alterations.

7. In the Paradigms, presented at the end of the Grammar, the groundforms are distinguished by asterisks.

8. Although the words in the Exercises are translated as they occur, Vocabularies are added; first, to save the student's time and labor in seeking a forgotten word, secondly, that he may refer to them, should he be in doubt as to the form of the word when uninflected.

9. A Chrestomathy composed of various selections in prose and poetry from the Old Testament is given.

10. The two vocabularies contain about two thousand different Hebrew words in general use. How large a proportion this is, one can easily perceive, when one considers that the whole number of radical words in the language does not exceed 1867. It is therefore expected that the diligent student in a few months, will be enabled by mastering the Hebrew exercises and the Chrestomathy to read understandingly the less difficult portions of the Old Testament.

By this enumeration it will be readily seen, that the plan in some respects possesses the character of novelty, and it is hoped that this fruit of earnest and zealous exertion will be found acceptable and useful.

Baltimore, July 15, 1868.

PREFACE TO THE SECOND EDITION.

At the request of many prominent and experienced Professors of Hebrew, I have added two complete Vocabularies to all the Exercises and the Chrestomathy in my Grammar, and present the book in this improved form to the public as a second edition.

Thanking the learned critics and the press for the courtesy extended to my book on its first appearance and hoping that in its present more convenient form it may meet with continued favor,

I subscribe myself

Very respectfully

THE AUTHOR.

Baltimore, September 1872.

PART I.

OF THE ELEMENTS.

CHAPTER I.

LETTERS, SOUNDS AND SIGNS.

§ 1. ALPHABET.

1. Twenty-two consonants compose the Hebrew Alphabet.

FORM.		NAME.	POWER.
א	Aleph	אֵלֶף (= אֶלֶף ox)	a scarcely audible breathing.
ב (ב)	Beth-	בֵּית (- בֵּית house)	bh, b
ג (ג)	Gimel-	גָּמֶל (= גָּמֶל camel)	g in go
ד (ד)	Daleth-	דֶּלֶת (= דֶּלֶת door)	d
ה	He-	הֵי (the meaning doubtful)	h in he
ו	Vav-	וָו (a nail, hook)	w or v
ז	Zain-	זֵין (a weapon)	z
ח	Cheth	חֵית (a fence)	ch in the German word <i>nach</i>
ט	Teth-	טֵית (a basket)	t
י	Yod-	יָד (- יָד hand)	y in ye
<i>Final.</i>			
כ (כ)	Caph	כָּף (the hollow of the bent hand)	ch or k
ל	Lamed-	לָמָד (- מִלְכָּם ox-goad)	l
מ ם	Mem-	מַיִם (= מַיִם water)	m
נ ן	Nun-	נוֹן (a fish)	n
ס	Samech-	סֶמֶךְ (a prop)	s in song

FORM.	NAME.	POWER.
ע Ayin	עַי (eye)	not pronounced
<i>Final.</i>		
פ (פּ) Pe	פֶּא (= פֶּה mouth)	ph, p
צ Tsade	צָדִי (a fish hook)	ts
ק Koph	קוֹף (the eye of a needle or k the back of the head)	
ר Resh	רִישׁ (= ראש = ראש head)	r
ש Shin	שֵׁן (= שֵׁן tooth)	sh
ש Sin		s
ת (תּ) Tav	תּו (a cross mark)	th t

NOTE I. א and ה may be respectively compared with the Greek spiritus lenis and asper; ח is a deep guttural sound (the German ch); ע like א is commonly omitted in reading. The nasal (ng) pronunciation of ע is incorrect. In the Septuagint it is sometimes represented by the spiritus asper or lenis, sometimes by the Greek Gamma = g. In the Arabic the corresponding letter is a deep rolling guttural (rg), probably the true pronunciation.

NOTE II. These characters are not the original forms, the present letters not having been adopted, until long after the Babylonian captivity or, according to some, a century before Christ, hence this alphabet has been termed, the Assyrian (properly Babylonian) square letter: כָּתַב מִרְבַּע and כָּתַב אֲשׁוּרִי. The coins struck at the time of the Maccabees and the Samaritan Pentateuch present the ancient Hebrew Characters, which are similar to the Phoenician.

NOTE III. The names of the letters have probably been selected for the sake of the initial sounds. In old Hebrew, Samaritan and Phoenician writing, the forms of the letters resembled the things expressed by their names: this resemblance is still partly seen in the present alphabet: as ו a nail, ז a weapon, ט a basket, כ the hollow of the bent hand &c.

2. Hebrew is read from the right hand to the left.

EXERCISE 1.

Write the Roman characters corresponding to the following Hebrew letters:

דן, חה, צע, פרה, תך, צין, גו, זב, גר, גר, נר, פח, פה, ככה,
בכא, בבא, וו, ולר, ילך, שן, שר, סס, חס, יד, דרך, תם,
טסא, צדה, צרה, צרה, כבה, זפת, מט, קסף, גנן, ירה, קם,
רגל, בן, קרש, קרבן, כבד, מלח, עטרה, ולקחת כסף וזהב.

EXERCISE 2.

Write the Hebrew letters corresponding to the following Roman characters :

l, ch, h, k, t, th, s, sh, r, d, p, y, w, g, f, z, tz, n, g, b, ch, lehn, km, rtz, zr, ythm, chl, kl, shb, dbktm, hnshrm, bmdbr, gdl, ktn, zveh, sw, shlwt, gy, tw, gbth, hzt, nthn.

§ 2. DIVISION OF LETTERS.

The letters are divided according to the organs with which they are pronounced into:

Gutturals	אהחע
Palatals	גיכך
Linguals	רטלנת
Dentals or Sibilants	זסצש
Labials	בומף

The letter ר partakes of both a guttural and dental character:

EXERCISE 3.

Give in the following words the names of the letters, and the classes, to which they belong :

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עִשׂוֹ
וגר יתום ואלמנה אל תנו אל תחמסו ודם נקי אל תשפכו
במקום הזה : ואהבת לרעך כמוך אני יהוה : טוב מעט בצדקה
מהון רב בלא משפט :

§ 3. VOWEL - LETTERS AND VOWEL - SIGNS.

1. The letters אהוי *Ehevi* (a word used to assist the memory) form a separate class, being called *vowel letters*, they sometimes representing not consonantal but vowel sounds.

2. Besides these vowel - letters, which generally indicate long vowels, in the 6th century nine vowel signs (תנועות) or (נקודות), were introduced, points and strokes placed, with two exceptions, under the letter, after which they are to be pronounced. Of these nine signs, three represent long vowels, three short and three doubtful.

Long Vowels.			Short Vowels.		
Name.	Form.	Power.	Name.	Form.	Power.
Kāmets קָמֶץ	ֿ	ā in father	Patach פָּתַח	ֿ	a in sharp
Tsēre צֵרֵי	ֿ	ē in there	Seghōl סֶגוֹל	ֿ	e in met
Chōlem חֹלֶם	ֿ	ō in note	Kamets קָמֶץ חָטוּף	ֿ	ō in not or rather u in dull

Doubtful Vowels.		
NAME.	FORM.	POWER.
Chirek חִירֶק	ֿ	i in machine or i in pin
Shūrek שׁוּרֶק	ֿ	u in rule
Kubbutz קִבּוּץ (שֶׁלֹּשׁ נִקְדּוּת)	ֿ	u in rule or u in full.

NOTE I. Cholem is a dot over the ך as ך or the ך is omitted and the dot placed above on the left of the consonant: as גָ = gō, דָ = dō. Shurek is always placed in the bosom of ך as ך. The Chirek-point is placed under the letter: as בֿ; if ך follows it is long, if not, doubtful: בֿ long ī, בֿ either long or short i.

3. The classification of the vowels, according to the three primary vowel sounds, from which they have originated, is also of importance. These are the vowels A (in father) I (in machine) U (in rule), for E and O are properly diphthongs: E arising from a + i, O from a + u.

A. CLASS.	I. CLASS.	U. CLASS.
ֿ = ā in father	ֿ or ֿ = ī in machine	ֿ = ū in rule
ֿ = ă in sharp	ֿ = i in pin	ֿ = ū or ũ in full
ֿ = a in fate	ֿ = ē in there	ֿ or ֿ = o in note
	ֿ = e in met	ֿ = u in dull.

NOTE II. The above pronunciation is that of the exiled Portuguese and Spanish Jews and their descendants (the Sefaradic); the German Jews pronounce (ֿ) like ō in home and ֿ or ֿ like ō in home or ow in vow; the Polish pronounce (ֿ) like i in bind, (ֿ) almost like oi in spoil, ֿ almost as the French u, the other vowels like their German brethren. The Sefaradic is considered the pronunciation most nearly correct. The proper names in the Septuagint and Josephus and the Hebrew phrases occurring in the New Testament, are written in accordance with this mode, which is also confirmed by the present usage of the Jews of Palestine and the analogy of the Arabic.

4. These three classes respectively correspond to the vowel-letters אהוי which latter may be considered as their representatives: א and ה represent the A class, ו is usually expressed are *homogeneous* with this class, י is homogeneous with the I Class, ו is homogeneous with the U class.

5. The long vowels of the I and U class are most frequently accompanied by their correspondent Vowel-letters. At the end of a word the long vowel of the A class is usually written with א or ה: as מָצָא, גָּלָה; in the middle but rarely with א: as מְצַאֲתִי, and *never* with ה (עֲשֶׂה-אֵל) ה are compound words and ה considered as quiescing at the end of the first.) Therefore the אהוי are vocalized, or to use the common expression *rest* (*quiesce*) in the following cases:

י in י־, י־י, י־י: as עֵינֶיךָ, לִי.

ו in ו־, ו־ו: as יוֹסֵף, בְּרוּךְ.

The consonantal power of א and ה is so feeble, that א without the vowel-sign is mute after all the long vowels and final ה without the vowel is mute after Kamets, Tsēre, Chōlem and Seghōl: as

שָׂא הִיא צֶא הוּא בָּא; בָּנָה נָקָה אֲהֵלָה גָּלָה.

6. ו and י when preceded by a heterogeneous vowel-sign, or followed by a vowel or Sh'va (§ 4) or when having a Dagesh (§ 7) retain their consonantal sound: as וָ read vav, גֹּו = gēv, חֵי = chāy, גֹּי = gōy. In the termination י־ the י is silent: as פָּנָיו read pānāv.

NOTE 3. ו preceded by a vowel-sign or Sh'va [§ 4] or followed by a vowel must be read as v: as עוֹן read āvōn, מִצֹּת read mitsvōth, לוֹה read lōvē.

NOTE 4. When the אהוי especially ו and י accompany their homogeneous vowels, the latter are said to be written *fully* (מְלֵא); without the quiescent letters they are said to be written *defectively* (חֲסֵר). זְבִיל, צִדִּיק, קוֹלוֹת: fully; קֵלֶת, צִדִּיקִים, זְבִילִי: defectively.

NOTE 5. The Cholem-point without ך is omitted when ן precedes: as in שָׁנָה or when ן follows: as in מִשְׁנָה.

EXERCISE 4.

Read the following syllables and words according to the pronunciation of the Portuguese Jews :

[illegible]

EXERCISE 5.

אָא בִּי בּוּ גָא גּוּ דִּי הוּ הָא וּוּ וּוּ זִי חִי חוּ
טָא טִי טוּ יִי יוּ יוּ כָא כִּי לָא לּוּ לּוּ מִי נָא נִי סִי סָא
עָא עוּ פָא פִּי פּוּ צָא צוּ צִי קִי קוּ רִי רוּ שָא שִׁי שׁוּ
שׁוּ תָא תִי תוּ.

EXERCISE 6.

אָב אַב גיב בוב גב־גיב דוב הן כף פֿיך כּם מים
מום נן גין נון כּף פֿיך פּונד פֿיך צִין נם נים
נים נם נם עוף תוף לון לון וו זור.

EXERCISE 7.

נִי נוי גִי גוי גִי לִי חי לוי לוי לִוי גִוי גִוי לִוי
 רִי מִי זִי מִי מִי חֵשֶׁךְ מִשְׁלֵם שְׁכָר שְׁכָר
 שְׁכָל שִׁיעָר קִשָּׁה קִשָּׁר עִשָּׂק עִשָּׂר חֲשֹן חֲשֹק חֲשֵׁב
 חֲשֶׁךְ חֲרֹשׁ שְׂדֵי סִינִי מְדִי מְדִי כְּלִי שְׁלֹו.

EXERCISE 8.

יִשְׁלֹוּ שְׂרֵי הוּי אֲבוּי גִלּוּי צֵאת וְבוֹא מוֹכָא וּמוֹצָא עֵין
צִו הָאֲדָרֶן קֹו שְׁלֹו שְׁלֹו עֲלֶיהָ עֹה לֵאב.
לֹוה עֵון עֲלִיו קֹי קֹי קֹי קֹי וּבְנֵי וּמֵאֲחִיו וּמֵאֲחִיהָ
וּוּ וְדִי דִי הִיּה הִיּה וּמִנּוּס שְׁלֹו הִיּוּ עֵנוּ זֹו רֵאשׁוֹן.

EXERCISE 9.

Write the following syllables and words in Hebrew characters: yē, yā, bō, kī zū, wū, tū, tō, rā, rā, bīn, pīv, gāv, bēchī, gāu, dōdī, vāv, zodū, bārā, pānīnū, tūvēchā. gōrōlēnū, yāgīlū, yōshēr, mōshēl, bōsēm, shālōsh, lōvē, kōl [defectively] kōl [fully] shōmer [fully] chōshev [defectively] shī [fully] pē [defectively] nāzīd [fully].

§ 4. SH'VA.

1. At the beginning or in the middle of a word the vowelless consonant also receives a sign, two dots (:) denominated: Sh'va שְׁוָא (for שְׁוָא emptiness) or שְׁבָא (for שְׁבָא fissure, gap, i. e. bare of vowel): as קָטַל, קָטַלְתָּ. Final ך and two vowelless consonants at the end of a word receive the Sh'va: as קֶשֶׁט, לֶךְ; hence also a letter with Dagesh-forte (§ 7): as נִתַּת.

2. The Sh'va under the initial consonant of a word or syllable is called שְׁוָא נָע *vocal Sh'va*, because it indicates a slight vowel sound, like an obscure or half e; as קָטַל read K'tōl. Sh'va under the final consonant of a syllable is silent and termed therefore שְׁוָא נָח *silent Sh'va*.

3. Sh'va is only given to a consonant and never to the אהוּ when they represent vowels or quiesce: as הִינִיקָה, רֹאשׁ, חֲטָא.

NOTE I. Vocal Sh'va for the most part originating from the dropping of a vowel [§ 14, II. Rejection] retained in pronunciation an aftersound [Nachklang] of that original vowel, which was indicated by the addition of this vowel to the Sh'va: as קָרְשִׁים from קָרֵשׁ; וְזָהַב from וְזָהָב; thus always with *gutturals*: אֲמוֹנָה from אֲמֹן, חֲרָשִׁים from חָרֵשׁ. See the next § and Note.

NOTE II. On the distinction of vocal and silent Sh'va see § 11.

EXERCISE 10.

כֶּדֶם פָּרְעָה יָאֵר כְּלוּב כְּנָעַן יְרִיחָה נִיגוּה דְבוֹרָה יְהוֹנָתָן
אֲחָאב דְּרַכְמֹן נְבוּכַדְנֶאצַּר שְׁלֵמָה שְׁבָא אֲשַׁקְלֹן זְרוּבָבֶל

דְּלִילָה בְּרִלָּח שְׂרָפִים בְּרוּבִים חֲלֻבָּנָה קִצִּיעָה מְרִדְבִי
 אֶסְנֶת גְּלִית יְהוּדָה יְהוּדִי יְחֻקָּאֵל יִשְׂרָאֵל עֲבָרִי שְׁמִשׁוֹן
 עִשְׁתֶּרֶת אֲבָרָהֶם יִצְחָק שְׁמִרוֹן נָכָה אֲבִשָּׁלוֹם יְבוּסִי
 יְהוֹיָקִים יִשְׁבִּי.

§ 5. COMPOSITE SH'VA.

When the vowelless initial consonant of a word or syllable is one of the gutturals אהחע (§ 2) a short vowel (-), (·) or (ˆ) is added to the Sh'va, to indicate a more distinct sound, as a half a, e or o. This Sh'va is called *composite Sh'va* (compounded with a vowel) or חֲטָף Chateph (rapid) from its rapid utterance.

These are: -: Chateph-Pattach עֲמֹר
 :: Chateph-Seghol אֲמֹר
 :: Chateph-Kamets חֲרִי

NOTE. In a few instances the compound Sh'vas are also written under other consonants: as וְזָהָב.

EXERCISE 11.

חֲלוֹם חֲמֹר אֲוִיל אֲנוּשׁ אֲמֵת יַעֲקֹב אֲחִישֹׁרוּשׁ אֲלִישָׁה
 אֲחֵרוֹן עֲמָרָה אֲדָמָה אֲנִי עֲנִי חֲצִי אֲדָנִי מַחְנֶה הָעֵבִיר
 הַחֶרֶם הֶלֶם אֲשִׁישָׁה אֶסְפָּסוּף גֵּאוּהָ אֲהֶבָה יָפִי אֲחֵלוֹת
 אֲהָבִי בְּאֵמוּנָה תֵּאָהָבוּ יִבְחָרוּ הָעֵלָה הַבְּחָרִי אֲחֻזִּי פָּעֵלוּ
 עֲנִי וְשִׁמְעֵי לִקְחָה וְצַעֲקִי וְסַעֲדָה רְאֵי קִרְקָדוּ.

§ 6. PATACH FURTIVE.

The Patach (-) under the gutturals ה [ה] and ע [ח] with a dot called Mappik § 7] at the end of a word is not read *after* the letter as usual, but *before* it: as רוּחַ read ruach, רֵיחַ read reach, גָּבוּהַ read gaboahh. This Patach does not belong to the form of the word, therefore it falls away when the word is lengthened: as רוּחִי, רֵיחִי. It is called *Patach furtive* פֶּתַח גָּנוּבָה, because its position and pronunciation are, as it were, illegitimate.

EXERCISE 12.

יֵרֵחַ יִצְוֶה מְנוּחַ מִפְתָּח מְקֻצֵּעַ צִפְרָדַע אֲפָרוּחַ כַּח לֵעַ

דַּע רַע רַע נָח לֹחַ טִיחַ חוּחַ נוּעַ נוּחַ פּוּחַ אֲלוּחַ
 יִגְבִּיהַ הִתְמַהֲמַה מִרְצֵעַ פָּתַח אֶפְרַח פָּרַח שִׁיחַ שְׁחוּחַ
 קְרוּעַ רוּצַח מְגִבִּיהַ מִשְׁלִיחַ שְׁלוּחַ.

§ 7. DAGESH AND MAPPIK.

1. The six letters **בגדכפת** (**בְּגִדְכֶפֶת**) as initial or medial letters after a consonant entirely vowelless, [a consonant with a *silent* Sh'va] represent the hard sound of each letter: b, g, d, k, p, t, which is indicated by a point within, called *Dagesh Lene* **דָּגֵשׁ קָל** [puncture, from the Chald. verb **דָּגַשׁ** to pierce with a point] as: **יִשְׁתָּה**, **בֵּן**.

2. If a vowel sound [a vowel with or without a quiescent letter] or a vocal Sh'va precede them, their pronunciation is softened or aspirated, like bh or v, gh, dh, kh or the German ch, ph or f, th; the Dagesh is then omitted: as **יְהִי כְדִבְרָה**, **דְּבָרִי בְנִי**.

3. When the word ending with a vowel is separated by one of the distinctive accents (§ 9) from a following word, commencing with one of the **בגדכפת**, the vowel cannot affect the pronunciation, so that the **בגדכפת** retain their original hard sounds and have the Dagesh: as **וַיְהִי בְאִשֶּׁר**; **וַיְהִי בְעֵץ**.

The Dagesh also remains after a vowel sound, if the word **יהוה** precedes: as **יְהוה בְּשָׂמִים** or when two of the letters **בגדכפת** come together: as **בְּנֵי דָדָן**.

4. A point in any medial letter except **אהחער** that is immediately preceded by a vowel, indicates the doubling of this letter: as **אִמִּי** = **אָמִי**. This point is called Dagesh forte, (**דָּגֵשׁ חֲזָק**).

NOTE. Dagesh forte in the **בגדכפת** at the same time doubles and hardens the letter: as **רַבִּים** = rabbim.

5. A point in final **ה** serves to determine its consonantal power and is called **מַפִּיק** Mappik, (i. e. causing to be pronounced): as **לָהּ** = loh.

6. **ה** and the rest of **אהוּי** never receive a Dagesh or Mappik, when quiescent.

NOTE. The dot in ך represents Dagesh, when the preceding consonant has a vowel, otherwise the Shurek-point: as קֹנֶם, צִנֹּה read : tsivva, kavvam. שׁוּר, גֹּר read shūr, gūr.

NOTE V. On Dagesh forte conjunctive see § 9, I. Note.

EXERCISE 13.

Distinguish Dagesh forte from Dagesh lene.

בְּנוֹר סָפִיר אִשָּׁה אִשָּׁה אִשׁוּר כָּלָה אִמָּה כֶּסֶף כָּבֵד
פָּנָה בִּשְׁף מֶלֶח דִּיג צִיר רָכַב רָקַח אֵלֶם גָּבַח עוֹר
עֵלֶג עֶקֶשׁ כְּבִיר אֲדִיר אֲבִיר אִיּוֹב צָפוֹר טָבַח כְּמוֹן
קִנְמוֹן אֲבִטִּיחִים כֶּזֶן שֶׁבֶת שְׂדֵי רַבִּים אֲבָדוֹן בְּלִיעַל
כֶּרֶם פֶּתֶם פֶּתֶם פֶּתֶם פֶּתֶם אֶהָה גָּבַהּ גָּבַהּ גָּבַהּ נָגַהּ
אֶרְצָה אֶלֹהֶה לָּהּ בָּהּ.

EXERCISE 14.

Place Dagesh lene in the בְּגֵדִים where required.

שֶׁבֶת. פִּי. כָּחֹל. כְּבוֹכְבִּי. חֵית. הַשָּׂדֶה. עוֹף. דָּגָה. בְּנוֹת.
בְּנֵי אִשָּׁפָה. בַּעַל נֶפֶשׁ. בֵּר כַּפִּים. פִּי פִלְגִי. יָדוֹ. יֵשֶׁב
תַּחַת גִּבְנוֹ וְתַחַת הָאֵנָתוֹ. וַיִּפְתַּח פִּיו. דַּעַת טוֹב. כְּבֵד פָּה
וּכְבֵּד לְשׁוֹן. שֵׁם נֶפֶשׁוֹ כִּכְפוֹ. בִּקֵּשׁ אֶת־נֶפֶשׁ פִּלְגִי. לְשׁוֹנִם
לְחֶם דְּבָקָה. בֵּיר כָּל־אָדָם יִחָתֶם. לוֹלֵא חֲרָשָׁתָם בַּעֲגֻלָּתִי
לֹא מִצָּאתָם חִידָתִי. יִבְרַכְךָ יְהוָה.

NOTE. The Sh'vas under the letters distinguished by asterisks are silent.

§ 8. SYLLABLES.

1. The number of syllables in a word is determined by the number of its vowels: as בְּרֵאשִׁית = two Syllables, הָאָדָמָה = three S.

NOTE. Composite Sh'va is considered as a vocal Sh'va and not as a vowel. On vocal Sh'va with regard to Metheg see § 9, 7.

2. Every syllable begins with one or two consonants, but in the latter case the first consonant must have vocal Sh'va: as בִּשְׂרָם.

NOTE. The single exception is ך = ū for ך „and” (see § 12, 7, b.): as וּבְדָכָר.

3. Syllables are either *open*, *closed*, *double closed* or *sharpened*.

a. Open syllables end with a vowel: as יְטִילוּ.

b. Closed syllables end with a consonant: as יִצְחָק.

c. Double closed syllables end with *two* consonants: as קִטְלִית.

d. Sharpened syllables end with a consonant, with which the following syllable begins: as קִטֵּל = kit-tel.

4. The vowel of unaccented (§ 9) closed syllables is always short: as וַיִּקְרָא read, wäyyākōm.

The vowel of unaccented open syllables is always long: as בָּרָא read: bārā.

But both if accented may contain indifferently, long or short vowels: as עוֹלָם read: ōlām, כֵּלָךְ.

The double closed and sharpened syllables have most frequently, even when accented, short vowels: as הִנְנוּ, קִטְלִית.

NOTE. The Pause (§ 9, 11.) forms an exception to this rule.

EXERCISE 15.

Determine the different syllables in the following words and whether they require long or short vowels:

הִנֵּה-נָא הָעִיר הַזֹּאת קִרְבָּה לָנוּם שָׁמָּה וְהִיא מִצְעָר אִמְלָטָה
נָא שָׁמָּה וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׁאֲתִי פָנֶיךָ גַּם לְדָכָר הַזֶּה לְבִלְתִּי
הַכְּבִי אֶת-הָעִיר אֲשֶׁר דִּבַּרְתָּ מִיָּהָר הַפֶּלֶט שָׁמָּה כִּי לֹא אוֹכֵל
לַעֲשׂוֹת דָּבָר עַד-בֹּאֲךָ שָׁמָּה עַל-כֵּן קָרָא שֵׁם-הָעִיר צוּעַר הַשָּׁמַיִם
יֵצֵא עַל-הָאָרֶץ וְלוֹט בָּא צָעָרָה וַיהוָה הַמְטִיר עַל כָּדָם וְעַל-
עֲמֻדָה גִּפְרִית וְאִשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם וַיַּחֲפֹךְ אֶת-הָעִיר
הַזֹּאת וְאֵת כָּל-הַכְּכָר וְאֵת כָּל-יִשְׁבֵּי הָעִיר וְצִמַּח הָאֲדָמָה.

NOTE. The Sh'vas under the asterisked letters are vocal. — The sign > is used to represent the position of the accent.

§ 9. ACCENTS, METHEG, MAKKEF.

1. Two or even more words having between them a hor-

horizontal stroke: as **עֶלְפָּנִי, כִּי־טוֹב** are read in connection and considered as one word. The horizontal stroke is called **מַקֵּף** Makkef (conjunction).

NOTE. Makkef, to connect words more closely, is wont to impress a dagesh, called **דְּחִיק** *Condenser*, on the word following after **הַ, הֶ, הִ**, as: **מֶה־טוֹב; זֶה־יְחִיָּה**. Dagesh without Makkef after a word accented on the penult ending in **הַ, הֶ, הִ** or **הֶ, הִ, הֶ** is called **מֶרְחוּק אֵתָהּ** coming from afar: as **עֲשֵׂה לָךְ**. The modern grammarians call it *Dagesh-forte conjunctive*.

2. Every word, except when connected with the following by Makkef, receives an accent, which marks the tone-syllable in the word: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים**.

3. Most of the words have the accent on the last syllable and are termed **מִלְרַע** (from below); words with the accent on the one before the last (penult) are termed **מִלְעֵיל** (from above.)

4. The principal tone can only rest on one of the two last syllables, therefore, if the word is lengthened at the end, the tone is thrown forward according to the length of the addition: as **דְּבָרִים, דְּבָר**.

5. Besides the principal accent there is a secondary accent, a small perpendicular stroke (ı) on the left of a vowel, denominated **מֶתֶג** Metheg (bridle). The design of the Metheg is embodied in its name: it is intended to restrain the voice, to prevent too hasty a passage over the vowel or its connection with the following vowelless consonant: as **שָׂרְצוּ** read: shā-r'tsū. Hence Sh'va following Metheg is always *vocal*.

6. Metheg regularly stands in the second *open* syllable before the tone, provided its vowel is *original* and not changed from a Sh'va, and again in the fourth, if the word have so many: as **וּמֶה־תִּכְוֹנוֹת, הִרְקִיעַ**. A closed syllable or one

with a vowel not original, is always without a Metheg: as וַיִּלְכְּטֵם; וַיִּמְשָׁה; for וַיְ cf. § 12. 7, b.

7. With regard to Metheg vocal Sh'va is considered as a vowel and forms a syllable, therefore שְׁמֵרוּ.

8. The accents, [טַעֲמִים tastes, i. e. criteria of the sense, or נְגִינֹת modulations, i. e. musical notes, from נָגַן to play on a stringed instrument, to sing] 26 in number, are a species of musical notes or signs for regulating a sort of cantillation with which the Jews, since the oldest times, were accustomed to accompany the public reading of the Law and Sections from the Prophets (Haphtaroth).

This cantillation being strictly subordinate to the sense of the proposition and to its logical connection, the accents also serve to show the mutual relation of words and to indicate the connections and pauses to be made in reading, hence their general division into: מַבְסִיקִים *Distinctives* and מַחְבְּרִים *Conjunctives*.

9. The distinctives are divided according to the longer or shorter pauses marked or governed by them into: *Emperors, Class I. Kings, Class II. Dukes, Class III. Counts, Class IV.*

CLASS I.

1) Silluk סִלּוּק or סוֹף פָּסוּק end of the verse: as אֲדָם: (:) two perpendicular points between two verses and the sign of Metheg at the tonesyllable. 2) Athnach אֲתַנַּח: as אֲדָם. Athnach divides the verse into two parts either sentences or clauses. In the latter case the clauses respectively consist of those words, which are more intimately related: as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: In the beginning God created the heaven and the earth: the heaven and the earth, as the object, being divided by Athnach from the antecedent, containing the subject and predicate. A simple sentence never takes A. Cf. Gen. 1, 3, 6, 8.

CLASS II.

3) Seghōl סִגּוּל: as אֲדָם divides the *first* member of the sentence into two parts, standing between the first word

and the word with Athnach. Its position is always over the last letter. Cf. Gen. I, 7.

4) Zākēph Kātōn זָקַף קָטוֹן } as אֲדָם

5) Zākēph Gādhōl זָקַף גָּדוֹל } as אֲדָם

form smaller divisions either before or after Athnach. Cf. Gen. 1, 44.

6) Tiphchā טִפְחָא as אֲדָם possessing less separating power than the preceding: always placed under the last word before Silluk or Athnach or before the last but one. Cf. Gen. 1, 6.

CLASS. III.

7) R'bhīa רְבִיעַ as: אֲדָם a point over the middle of a letter, distinguished by this position from Chōlem over its end. R'bhīa halves the semi-clause terminating in Seghōl, Zākēph and Tiphchā: as וַיֵּנֶשׂ אֱלֹהֵי יְהוָה וַיֹּאמֶר בִּי אֲדָנִי And Judah stepped near unto him, and said, Oh my Lord! Gen. 44, 18, וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצָּבִים עָלָיו And Joseph could not refrain himself before all them that stood by him. וַיִּתְּנֵהוּ אֶת-אֲסֵנֶת בַּת-פּוֹטִי פָרַע כֶּהֵן אֵן And he gave him (to wife) Asenath the daughter of Potiphra priest of On. Gen. 41, 45.

8) Zarkā זָרְקָא as אֲדָם } both over the end of the last

9) Pashtā פִּשְׁטָא as אֲדָם } letter. The latter is hereby

distinguished from Kadma the same in form. If the word is מַלְעִיל two Pashtās are used: הַכֶּכֶּף. Kadma is always placed on the tonesyllable.

10) T'bīr תְּבִיר as אֲדָם } These two and Zarkā and Pashtā

11) Geresh גֶּרֶשׁ as אֲדָם } divide the clause or semi-clause

terminating with any of the four preceding accents:

Zarka precedes Seghōl: וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם

And Joseph took them both. Gen. 48, 13.

Pashtā precedes Zakeph: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

And he rested on the seventh day. Gen. 2, 2.

T'bīr precedes Tiphchā : **הוא והאנשים אשר עִמּוֹ**

He and the men that were with him. Gen. 24, 54.

Geresh precedes R'bhīa : **וַיֵּשׁ אֵלָיו יְהוֹדָה**

Then Judah stepped near unto him. Gen. 44, 18.

12) Y'thībh **יְתִיב** as : **אָדָם** stands a little before the first letter and is distinguishable by this position from Mahpach, the latter standing immediately beneath the letter to which it belongs.

CLASS IV.

13) T'līsha Gh'dhōlā **תְּלִישָׁא גְדוֹלָה** as **אָדָם** always over the first letter. The other distinctives, the separating power of which is of no perceivable consequence to the sense are :

14) Shalsheleth **שְׁלִשְׁלָה** as **אָדָם** over the tonesyllable.

15) Paser **פָּזֵר** as **אָדָם** over the tonesyllable.

16) Karnē Pbārā **קַרְנֵי פָּרָה** as **אָדָם** over the last letter.

17) G'rāshayim **גְּרָשִׁים** as **אָדָם** over the tonesyllable.

18) P'sīk } **פָּסִיק** as **אָדָם** a perpendicular stroke
L'garmeh } or **לְגַרְמִיָּה** between two words.

The Conjunctive accents are :

19) Merkā **מֶרְכָּא** 20) Mūnāch **מוֹנַח** 21) Merka Kh'phulā **מֶרְכָּא כְּפֻלָּה** 22) Mahpach **מַהֲפַךְ** 23) Dargā **דַּרְגָּא** 24) Kadmā **קַדְמָא** 25) Yerach ben Yōmō **יֵרַח בֶּן־יוֹמָו** 26) T'līsha K'tannā **תְּלִישָׁא קִטְנָה** over the end of the last letter.

10. The distinctives of Class I. denote the longest pauses, which may be compared to our period and colon ; Class II. to Colon and Semicolon ; Class III. to Semicolon and Comma ; Class IV. to Comma and half Comma.

11. The distinctives of Class I. and some of Class II. by their strong accentuation change short vowels into long and very frequently Sh'va into a vowel : as **אֶרֶץ** earth — **אֶרֶץ**
יָדְךָ thy hand — **יָדְךָ**

A word so accented is said to stand in *Pause*.

m. Verbs in the Pret. form with the affirmatives הַ, הִי, הוּ: as שָׁמְרָנִי, שָׁמְרָתִי, שָׁמְרָתָּ.

n. The regular verbs in Hif. and those of ע"ו and ע"ע in Kal, Nif. and Hif. with the affirmatives הַ, הִי, הוּ: as הִגְדִּילָהּ, סָבִי, סָבָה.

o. Verbs with the suff. הַ, הִי, הוּ, הוּ.

p. Paragogic הַ or הִי attached to nouns, pronouns and adverbs: as נָכָה, אֵלָה, הֵמָּה, אֲרָצָה.

NOTE I. Paragogic הִי—most frequently has the tone: as הַמְגִבִּיהִי, הַמִּשְׁפִּילִי.

q. Verbs with the Vav conv. of the future, provided the penult is an *open* syllable; (cf. the following under r) as יֵאמֵר but וַיֵּאמֶר, וַיִּקְרָא and not וַיִּקְרָא.

r. When the tonesyllables of two words immediately follow: as in רִדְפִי זָרֵק, עֲשֵׂה לֹו, the tone of the former recedes: as in רִדְפִי זָרֵק (נָסוּג אַחֲרָיו). Such a receding accent being considered as a Mathag and having its position, cannot recede to a *closed* syllable (cf. 6. of this §). In this and a few other cases it drops entirely, its word being connected by Makkef with the following: as וַיִּקְרָא־לָהּ for תִּקְחָ לָהּ; וַיִּקְרָא־לָהּ for תִּקְחָ לָהּ.

NOTE II. Both the vowel-signs and accents were added to the Biblical Text between the 6th and 11th Centuries by eminent Jewish scholars. Critical and linguistic notes were also added, the most important of which are called קְרִי and כְּתִיב. כְּתִיב signifying *written*, that is the M. S. reading and קְרִי: *read* i. e. the expression considered by the Jewish critics to be preferable.

This body of notes is called *the Masora* (מְסֹרָה) i. e. Tradition) and the compilers themselves *the Masorites*. (בְּעֵלֵי מְסֹרָה).

EXERCISE 16.

Place Mathag where required! Mathag cannot precede silent Sh'va or Dagesh.

וּרְבִירָתָהּ הָעֶבְרִים. וְעוֹרָהּ מִחֹזֶק. בַּחֲמֹרִים בְּנִמְלִים בְּבִקְרָה.
 יִשְׂרָאֵל. יַעֲשֶׂה. מִחֲרָת. וּמִמְקָנָהּ. אֶהְרֹן. הָאָדָם. הַבְּהֵמָה.
 וַיִּזְרֹק. יָכֹל. הַחֲרָטִמִּים לַעֲמֹד. וְאִמְרָתָהּ. מִגִּפְתִּי. וּבַעֲבֹרֶיךָ
 בַּעֲבוֹר. אוֹתָךְ. הָעֲמֻדָּתֶיךָ. הָרֵאשִׁית. הַנְּנִי. יֶאֱסֹף. מַעֲבָרִי.
 וְאֲנִי. תִירָאוֹן. וְהַחֲטָה. אֶהְיֶי. וִידְעָתָם. לַעֲנֹת מִפְּנֵי.
 הַנִּשְׁאָרָתָהּ. וּמִלְאוֹ. וְאִבּוֹת:

NOTE. The Sh'vas under the letters marked with an asterisk are silent.

EXERCISE 17.

Give the names of the accents and the classes to which they belong:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיִּבְרַךְ אֹתוֹ וַיִּצְוֵהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח
 אִשָּׁה מִבְּנוֹת כְּנָעַן: קוֹם לֶךְ פָּדְנָה אֶרֶם בֵּיתָה בְּתוּאֵל אָבִי
 אִמְךָ וְקַח-לָךְ מִשָּׁם אִשָּׁה מִבְּנוֹת לֶבֶן אָחִי אִמְךָ: וְאֵל שְׂדֵי
 יִבְרָךְ אֶתְךָ וַיִּפְרֶה וַיִּרְבֶּה וְהָיִיתָ לְקַתֵּל עַמִּים: וַיִּתֵּן-לָךְ אֶת-
 בְּרַכְתּוֹ אֲבִרְהָם לֶךְ וְלִזְרַעְךָ אַתָּה לְרִשְׁתָּהּ אֶת-אֶרֶץ מִגְרִיךָ
 אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם: וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פָּדְנָה
 אֶרֶם אֶל-לֶבֶן בֶּן-בְּתוּאֵל הָאֶרְמִי אָחִי רַבְקָה אִם יַעֲקֹב וַעֲשֵׂה:

EXERCISE 18.

Point out the tone-syllable in the following words:

יַעֲקֹב. מִבְּאֵר. בְּמִקּוֹם. הַשָּׁמֶשׁ. יָרְדִים. שָׁבָב. הַזֹּאת. הַזֶּה.
 שָׁעַר. בְּבִקְרָה. הָאֶבֶן. וַיִּצֶק. הוֹלֵךְ. וּבָגֵד. הָעֵדְרִים. הִידְעָתָם.
 הָאֶסֶף. הַמְקָנָהּ. וַיִּגַּד. כְּשִׁמוּעַ. חֹדֶשׁ יָמִים. בָּנוֹת. אֲבִיבֹן.
 וַיִּרְדֶּף. נִכְרִיּוֹת. הַצִּיל. מִכְרָתָם. בְּהַתּוֹדֶעַ. שְׁאֵרִית. וּמִהֲרָתָם.
 אֲדָמָת. אֶפְרַיִם. מִנְּשָׁה. רְאוּבֵן. שְׁמֵעוֹן. פָּדֵן. בְּדֶרֶךְ. אֵלֶּה. וַיִּשְׁק.

§ 10. DISTINCTION OF KAMETS AND KAMETS-CHATUPH.

1. The sign (◌̄) serves at once to represent the long ā and the short ǎ.

2. *It is ā :*

1) in an open syllable: as שְׁמֶרֶת, read shāmārtā: hence

2) when Metheg stands on the left of it: as שְׁמֶרֶה, read shām'rā.

3) the (ַ) in final בֶּךָ: as בֶּךָ, read bechā.

4) in an accented syllable: as אֶחָד, read ēchād.

3. *It is ō :*

a. in an unaccented closed syllable: as חֶחְמָה, read chōchmā, omdī: hence

b. in a closed syllable before Makkef: as כָּל־הָאָרֶץ, read kōl: and

c. in the final closed syllable of a word beginning with Vav conv. (§ 33): as וַיָּקָם, read vay-ya-kom:

d. before Chateph-Kamets: as יַעֲמֹד, read yōmad.

EXERCISE 19.

וַיָּמָת. בְּטָנִים. קָם. שְׁכָנָה. שָׁם. דָּרְבָן. זָכָה. רָנִי. קָרְבָן.
בְּתָנוֹת. אֲזִנִּים. קָדְקָד. מְרֹדְבִי. חֶק־עוֹלָם. גְּבוּרָה. גְּעֵרָה.
אֶהְיֶה־הֵם. צִהְרִים. יַעֲמֹד. זָכָה. יִהְיֶה. חֶזֶק. חֶזֶק. מַפְחָר.
עֲרָמָה. בַּחֲרִי־אֶף. הַנֶּמֶל. דִּלְקָת. אֶהְיֶה. אֶכְלָה. אֶכְלָה. רֶב.
וַיִּרָן. עֵינָיו. לֶךְ. גָּא. מִנְחָתִי. הָעָם. הָרַבָּה. בְּתִינֶפֶשׁ. יִשְׁדָּם.
נִכְרִי. גַּפְרִית. מִתְנִים. הָעֵבֶרֶם. וַיָּהֵם. רָנִים. אֶכְנֹת. אֶהְלֶךְ.
עִשְׂקָה. כָּל־בִּשָּׁר. בְּרִן־חֹר:

§ 11. DISTINCTION OF VOCAL AND SILENT SH'VA.

The Sh'va is vocal:

1) at the beginning of a word: as קָטַל = k'tol.

2) in the middle of a word after another Sh'va: as תִּקְטִיל = tīk - t'lī.

3) after every *unaccented* long vowel: as קָטַלוּ = kā-t'lū, but שְׁמֶרֶתִי, read shā-mār-tī, the vowel before the Sh'va being *accented*.

4) after a Metheg: as יֶרְאוּ = yē-r'ū, but יִרְאוּ = yir-ū.

5) under a letter having Dagesh: as קָטַל = kā-t'lī.

6) under the first of two similar letters: as הֶלְלוּ = hă-l'lū.

7) in most cases under a letter, which is followed by any one of the בִּגְדָּת without Dagesh: as שִׁבְּחֵי = shi-ch'bhī.

EXERCISE 20.

וַאֲשֶׁתָּה. שְׂבוּתָה. מִבְּנֵי. יְהוּנִי. וְלִכְלֹ. וְנַחֲמֵד. מִצִּוָּה. לִפְנֵי.
 קִלְךָ. יְבָרְכֶךָ. בְּהִתְהַדָּ. יִדְעוּ. כָּפְרוּ. יָדְכֶם. הִלְלוּהָ. יְכַבְּדֵנִי.
 הַסָּפְרִים. הַנִּנִּי. תִשְׁמָר. יִשְׁבַּחוּנָה. וְדָבְרוּ. אֲכַלָּה. וּבְנֵי.
 לְהַכְעִיכּוּ. לְרִשְׁתָּהּ. וְנִשְׁאַרְתֶּם. מִסָּפָר. יִשְׁמְעוּן. יֵאָכְלוּ.
 וּבִקְשֶׁתָם. וּמִצֵּאוֹהֶ. הַדְּבָרִים. יִשְׂבַּח. נִשְׁבַּע. וְלִמְקַצֶּה.
 בְּמוֹפְתִים. וּבְמִלְחָמָה. וּבְזֹרֵעַ. הָרֵאֶת. מִלְכָּדוֹ. הַשְׁמִיעָה.
 לִי־סֶרֶךְ. הָרֵאֶה. הַגְדוּלָּה. בְּטָחוֹ.

CHAPTER II.*

PECULIARITIES AND CHANGES OF LETTERS & VOWELS.

§ 12. CHANGES OF CONSONANTS.

1. The formation and inflection of Hebrew words are effected by changes, partly vocal, partly consonantal.

2. Changes are also made for the sake of euphony, to prevent the concurrence of vowels or consonants of difficult pronunciation.

3. The different changes of which consonants are susceptible are: *Assimilation*, *Transposition*, *Rejection*, *Commutation*.

4. *Assimilation*. Vowelless ׀ in the middle of a word, when the syllable is unaccented, is assimilated (made similar) to the following letter, ׀ being dropped and the following letter taking Dagesh. The Dagesh doubles it, thus indicating the assimilation: as יִגְשׁ = יִגְשׁ for יִגְשׁ. In an accented syllable, assimilation does not take place: יִשְׁכַּנְתָּ, with the exception of the verb נָתַן to give: נָתַתָּ for נָתַנְתָּ.

* This chapter being placed here for reference, will be passed over for the present, as many of the rules can only be understood by the more advanced student.

If the following letter be one of the **אההע**, either **נ** is not assimilated: as **יְנַהֵל**, **תִּנְאָף**, or the dropping of **נ** is indicated by the lengthening of the preceding vowel: as **יַחַת** for **יִנְחַת**.

The assimilation of other consonants occurs only in the following cases:

ל in the verb **לָקַח** to take: as **יִקַּח** for **יִלְקַח**.

ה in the syllable **הֵה** of Hithpael before **ר**, **ט**, and in a few instances before sibilants: as **הִתְרַמָּה** for **הִתְרַמָּה**, **הִתְטַהַר** for **הִתְטַהַר**, **הִתְנַחֵם** for **הִתְנַחֵם**, **הִתְשַׁכַּח** for **הִתְשַׁכַּח**.

ר in the relative **אֲשֶׁר** for **אֲשֶׁר**.

ר at the end of a few words before **ה** as **לָהּ** for **לָהּ**, **אֲחֵרֶת** for **אֲחֵרֶת**.

י in a few verbs **פִּי** before **צ**: as **יִצַּק** for **יִצַּק**.

5. *Transposition.* In grammar, transposition occurs only in the case of **ת** in the syllable **תֵּה** of Hithpael before sibilants, it being easier to pronounce *st* than *ts*, thus: **הִשְׁתַּמֵּר** for **הִשְׁתַּמֵּר**. Before **צ** it is even changed into **ט**: as **נִצְטַדַּק** for **נִתְצַדַּק**.

6. *Rejection.* Rejection may take place at the beginning, in the middle or at the end of a word.

The following are regularly rejected:

A. At the beginning.

Vowelless **י**, **נ** (or **ל** in the verb **לָקַח**) in the Infinitive and Imperative of the verbs **פִּי** and **פִּנֵּן**: as **לָרַת**, **לָרַת** from **יָלַר**, **יָלַר** from **נָתַן**, **קַח**, **קַח** from **לָקַח**.

י as a silent consonant after a vocalized **י**: as **גִּוִּים** for **גִּוִּים** from **גִּוִּי**.

א is dropped in **נִחְנוּ** for **אֲנִיחְנוּ**, in **אֲשֶׁר** from **אֲשֶׁר**.

B. In the middle.

1. The first of two similar consonants, when vowelless, is not written, but represented by Dagesh forte, as **נִתְנָנוּ** for **נִתְנָנוּ**; **כִּרְתָּהּ** for **כִּרְתָּהּ**.

2. In the verbs **עָע** the first of the two similar letters is

dropped, even when possessing a vowel, if a vowelless letter precedes: as סב for סבב, סבבו for סבבו.

3. The weak letters אהוי (especially ה) are dropped or quiesce, though having vowels, after a letter with Sh'va: as בְּשָׁמַיִם for בְּהַשְׁמַיִם, קָם for קָוָם, גָּלוּ for גָּלוּי, שָׁלַחְךָ for שָׁאֲלַחְךָ, בִּיתְרוֹן for בִּיתְרוֹן.

א often quiesces in the long vowel, resulting from the contraction of its own vowel or half vowel (Composite Sh'va) with the preceding vowel: as מִצָּאת for מִצָּאת, לֹאמַר for לֹאמַר, לֹאֱלֹהִים for לֹאֱלֹהִים, אָהַב for אָהַב.

C. *At the End.*

At the end of a word ך and ם are rejected in a few cases. The ך of the verbal ending ון and ין. This original ך has been very rarely retained: as יִדְעוֹן, תַּעֲשִׂין. ם is regularly dropped in the st. const. Plural:

as בָּתִּים f. בָּתִּי, הָרִים f. הָרִי.

7. *Commuation.* Commuation comprises a) interchanges of consonants with other consonants; b) Interchanges of consonants with vowels.

a. ה interchanges with ט, see above § 12, 5.

Initial ו interchanges with י, especially in verbs פ: as יִקְטַל for יִקְטַל, יִדְעַל for יִדְעַל, וְלַח for וְלַח.

Medial ו interchanges with י on account of homogeneous vowels preceding it: as חֵיב for חֵיב, קָוָם for קָוָם.

Final ו and י interchange with ה: as גָּלָה for גָּלָה, שָׁלַח for שָׁלַח. When the word is lengthened, the original consonant reappears: as שָׁלַחְתִּי, גָּלַחְתִּי.

b. 1) The conjunction ו "and", preceding a vowelless letter or one of the labials (בכף), is converted into its homogeneous vowel ו: as וּמִשָּׁה וּדְבַר for וּמִשָּׁה וּדְבַר, וּבְדָבָר for וּבְדָבָר.

In the same manner י following a vowelless letter is softened to ī: as בִּיהֻדָּה for בִּיהֻדָּה.

2) In the middle of a word ו and י are often contracted into a diphthong or a long vowel: as יוֹלִיד for יוֹלִיד, (a + u), יִיטִיב for יִיטִיב (a + i), הוֹלִיר for הוֹלִיר (o + u).

contracted into ū). ן after Chirek becomes ן̄, the ן̄ resting in its homogeneous O vowel: as הוֹשִׁיב, נוֹשֵׁב for הוֹשִׁיב, נוֹשֵׁב.

3. ן̄ and ן̄̇ final after a vowelless letter are softened to ן̄ and ן̄̇: as תהוּ for תהוּ; פרי for פרי; ויהי for ויהי.

§ 13. PECULIARITIES OF THE GUTTURALS.

1. The gutturals instead of the usual (simple) Sh'va, receive the composite Sh'va, (see § 5).

2. They do not admit of Dagesh forte, i. e. they cannot be doubled, (see § 7. 4). The half-guttural ר partakes of this peculiarity. The omission of Dagesh causes the lengthening of the preceding short vowel: as האָרם for האָרם, ברך for ברך.

ה and ח, being harder gutturals, in most cases retain the preceding short vowel: as ההוא, החיים.

3. The gutturals ח, ע, and ה (with Mappik) when final, require the ă sound before them. Therefore they change mutable vowels (§ 14, 1 c) into Patach: as יִשְׁלַח for יִשְׁלַח; if the vowel be immutable, a helping Patach, called Patach furtive (§ 6), is written under them and pronounced before them.

NOTE. On the gutturals see further Chapter: VII. §§ 40, 41, 42.

§ 14. VOWEL CHANGES.

I. The vowels are *immutable or mutable*.

Immutable;

- Vowels regularly written with their homogeneous vowel-letters: as אָ, יָ, וָ, וּ, וּ.
- The long vowels defectively written, (§ 3. Note 4.) as קל = קול, ראם = ראם.
- Vowels after which a Dagesh forte has been omitted on account of a guttural: as חרש for חרש, אחים for אחים.
- The short vowel in an *unaccented* closed syllable: as מלכות, שבת.

Mutable:

- All the long vowels, without vowel-letters and not in-

cluded in the cases specified under b) and c), both in open and closed syllables: as יִקְטֹלוּ from יִקְטֹל, דְּבָרִי from דְּבָר.

- f. All the short vowels in open and in accented closed syllables: as קָטְלָה from קָטֵל.

II. The changes which the mutable vowels can undergo, are: *Lengthening, Shortening, Rejection and Rising of new vowels.*

Lengthening: The short vowels are made long:

(—) becomes (—̄)

(—) becomes (—̄)

(—̄ or —̄) become (—̄) or (—̄).

1. When a closed syllable is made an open one: as קָטֵל for קָטְלוּ, סִפֵּר for סִפְּרָה, הִקָּם for הִקְּמוּ, properly הִקְּמוּ.

2. Hence when a required doubling of the following letter does not take place: as הָאֹרֶז for הָאֹרֶז, יִחַרֵּת for יִחַרֵּת;

3. When one of the vowel-letters quiesces in the vowel: as נִמְצָא for נִמְצָא.

4. When the final word of a sentence or clause has the pause accent: as קָטְלָהּ for קָטְלָהּ, אֶרֶץ for אֶרֶץ.

Shortening: The long vowels are shortened:

(—̄) becomes (—̄).

(—̄) becomes (—̄) or with the strong shortening (—̄).

(—̄) becomes (—̄) or stronger (—̄).

This takes place:

- a. When an open syllable becomes a closed one: קָדְשִׁי for קָדֵשׁ;
 b. When a syllable with Dagesh or a sharpened syllable arises; in this case the strong shortening is used: as חֲקִים from חָק, אֲמִי from אָם;
 c. When a closed syllable loses the tone: as בְּנֵי־אָדָם from בְּנֵי־הָאָדָם, כָּל־אִישׁ from כָּל, יִרְיֶהוּ from יִרְיֶהוּ.

Rejection: The vowel falls away entirely. It occurs, when the word is lengthened at the end, so that the accent must be thrown forward. This is particularly the case:

1. With pretonic Kamets and Tsere, (the latter generally when followed by Kamets: as **לִכְבֹּ**). Kamets and Tsere in an open syllable preceding the tonesyllable, are called *pretonic*: i. e. they are pronounced only before the tone and are dropped upon its being moved forward: as **קָטַלְתָּ** but **קָטַלְתָּם**, **דָּבַרְתָּ** but **דָּבַרְתָּם**, **שָׁנָה** but **שָׁנָהּ**.

2. With Tsere in a monosyllable: as **שֵׁם**, or in the last syllable of a polysyllable, when all the preceding vowels are immutable: as **עוֹר**, thus **שְׂמִי**, **עוֹרִים**, **שְׂמִיר**, **שְׂמִרִים**.

3. With (-), (·), (ˉ) in the last syllable of verbs, when the word is lengthened by an addition commencing with a vowel: as **קָטַלְתָּהּ** from **קָטַל**, **יִקְטְלוּ** from **יִקְטַל**.

The following rule regarding the rejection of vowels deserves attention:

When the accent is thrown forward, *in nouns*, the vowel of the *penult* drops, *in verbs*, of the *ultima*. Compare: **דְּבַרִּי** my word, from **דָּבַר** word, **קָטַלְתָּהּ** she has killed, from **קָטַל** he has killed.

Rising of new vowels: Instead of Sh'va a new short vowel arises:

I. No word can commence with two vowelless consonants or with two Sh'vas, therefore the first Sh'va is changed into Chirek:

A. When one of the prefixes **בְּכַל** (§ 18. II, b,) or of the preformatives **אֵיתָן** (§ 31, 1.) which regularly take Sh'va, is connected with a word beginning with Sh'va: as **לְמִשְׁלֵל** for **לְמִשְׁלֵל**, **יִקְטְלוּ** for **יִקְטַל**, **אֶקְטַל** for **אֶקְטַל**.

NOTE. Respecting **י** before a letter with Sh'va see § 12, 7, b.

B. **אֶקְטַל** for **אֶקְטַל** can serve as a memorial word for the following rules:

a. When the first of two vowelless letters has comp. Sh'va, the helping vowel is that of the comp. Sh'va: as אָנִישִׁי for אֲנִישִׁי from אֲנָשִׁים, חָרָשִׁי for חֲרָשִׁי from חֲרָשִׁים.

b. When the second of two vowelless letters has comp. Sh'va, the helping vowel under the first is again the vowel of comp. Sh'va: as בָּאֲשֶׁר for בְּאֲשֶׁר, יַחֲרַת for יִחַרַת. § 40, 6.

II. *With a pause accent.* When Sh'va is heightened in pronunciation by the tone, either Seghol arises from it, or the correspondent long vowel of Comp. Sh'va, or the original vowel which has been dropped by the lengthening of the word: as לָחִי from לְחִי; חָלִי from חֲלִי; מִלָּאָה f. מְלָאָה from מִלָּא; יִשְׁמְרוּ f. יִשְׁמְרוּ from יִשְׁמֹר.

NOTE. In all the cases given under II. the word is מְלַעֵיל.

III. When one of two similar letters or of the weak letters אהוּ drops, (§ 12, 6 B. 3.) its vowel recedes and takes the place of the preceding Sh'va: as לְהִבִּית for לְבִית, יִקְטֹל for יִקְטֹל, גָּלִי for גָּלוּ, מִלְּפָנֵינוּ for מִלְּפָנֵינוּ, סָב for סָב, יִסְבֵּב for יִסְבֵּב.

IV. The meeting of two vowelless final consonants is generally avoided: most commonly by the insertion of *Seghol* between the concurring consonants, *Patach*, if one of them is a guttural, *Chirek*, if one of them is a , *Shurek*, if the last one is ו: as בָּגֵד for בָּגֵד, זָרַע for זָרַע, וִיגֵל for וִיגֵל, בָּהוּ for בָּהוּ, בֵּית for בֵּית, וִיגֵל.

CHAPTER III.

§ 15. SERVILE LETTERS.

1. Letters added to words for the purposes of formation or inflection (*serving*) are called *Serviles*, while those three letters which constitute most frequently the root or the radical idea of the word are termed *Radicals*.

2. All the 22 letters of the alphabet can be used as radicals; the 11 following only as serviles:

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, ך, ם, ן, ף, ץ.

They are called *prefixes* (preformatives) when placed at the beginning of a word, *suffixes* (afformatives) when added at the end.

NOTE. When the letters added are used to convey the accidents of tense, gender, number, person (in the nominative case) and to form derivatives, they are respectively called according to position *preformatives* and *afformatives*.

§ 16. THE PREFIXES מִשֶּׁה.

1. מ as a prefix has Chirek and in the following letter Dagesh. It is the abbreviation of מִן *from, away from, out of, by*, of which the נ is assimilated, as מִתַּחַת *from below*, instead of מִן תַּחַת. Before gutturals the (—) is lengthened to (־) (§ 14, II. 2): as מִעַל *from above*, instead of: מִן עַל.

Before ה the lengthening is sometimes omitted: as מִחוּץ *from without* (§ 13, 2.). מ before י becomes מִי as מִירוּשָׁלַם *from Jerusalem*, for מִירוּשָׁלַם (§ 12, 7, b.)

2. —שֶׁ as a prefix, see § 23, 2.

3. ה as a prefix, an interrogative particle, see § 24, 5.

4. ה as a prefix, the article, see § 17.

EXERCISE 21.

מִדֶּרֶךְ¹ מֵאוֹיֵב² מֵאִשׁ³ מִגִּבּוֹר⁴ מִבֵּית⁵ מִבּוֹר⁶ מֵאֶח⁷
מֵאֵהָבָה⁸ מֵאֵל⁹ מִבְּרִית¹⁰ מִגִּבּוֹר¹¹ מִדּוֹר¹² מִהֵיכָל¹³ מִהֶמָּה¹⁴
מִחֲבֵרוֹן¹⁵ מִחֲדָשׁ¹⁶ מִחוּט¹⁷ מִחוּל¹⁸ מִחֲלָב¹⁹ מִחֲמֵר²⁰
מִטֵּל²¹ מִיָּד²² מִיְּהוּדָא²³ מִיּוֹם²⁴ מִירֵחוֹ²⁵ מֵעוֹלָם²⁶
מֵעֲלֵמָה²⁷ כִּרְאִישׁ²⁸ מִרְבַּעַל²⁹.

way¹ enemy² fire³ hero⁴ house, within⁵ pit⁶ brother⁷ love⁸ God⁹
covenant¹⁰ man¹¹ generation, age¹² palace¹³ they¹⁴ n. p. of a city¹⁵
month¹⁶ thread¹⁷ sand¹⁸ milk¹⁹ clay²⁰ dew²¹ hand²² n. p. m.²³ day²⁴
n. p. of a city²⁵ a time unlimited, eternity²⁶ a maiden²⁷ head, beginning²⁸
n. p. m.²⁹

EXERCISE 22.*

From a father¹, from Abraham², from destruction³, from a cistern⁴, from a land⁵, from blood⁶, out of a house⁷,

* The learner is advised to form for himself an English-Hebrew vocabulary, by which his memory may be assisted and a tedious search through the exercises avoided.

from a mountain⁸, from Edom⁹, from Haman¹⁰, from life¹¹, from to-morrow¹², from a river¹³, from Jeberechjah¹⁴, from Jedidja¹⁵, from a Jew¹⁶, from a panther¹⁷, from Nimrod¹⁸, from the Most High¹⁹, from a plant²⁰, from Eden²¹, from dust²².

אָב 1 אַבְרָהָם 2 אַבְרָהָם 3 בָּאָר 4 אֶרֶץ 5 דָּם 6 בֵּית 7 הָרָם 8 אֶרֶם 9 הָמָן 10 חַיִּים 11
מֶחֶרֶת 12 יְאוֹר 13 יִבְרֵכְיָה 14 יִידִיָּה 15 יְהוּדִי 16 נָמֵר 17 נָמֵר 18 עֲלִיָּין 19 צֶמַח 20
עֵרֶן 21 עֶפֶר 22:

§ 17. THE ARTICLE.

1. The definite article is represented by the prefix ה with Patach and Dagesh in the following letter: as שָׁמַיִם heaven, הַשָּׁמַיִם the heaven. Before the gutturals, especially אַעַר the Patach is changed into Kamets (§ 13, 2.): as הָאֶרֶץ the master, הָרֶגֶל the foot, הָעֶבֶר the servant. Before the *unaccented* ה, ח, ע into Seghol; as הָעֲבִים the clouds, הַהָרִים the mountains, הַחֲכָם the wise man, but הָעֶבֶר the cloud, הָהָר the mountain. cf. 5.

Before ה and ח the Patach is commonly retained: as הַחַיִּים the life, הַהֶבֶל the vanity. § 13, 2.

2. A noun without the ה. is to be translated with the indefinite article, except the noun in the st. const. (§ 19, 5): as בֵּית a house.

3. When the noun is preceded by the prefixes כָּל, the article is only represented by its appropriate vowel under the prefix and the Dagesh in the following letter (§ 12, 6. B. 3.): as כָּל־בְּדָבָר in the word = כָּל־בְּדָבָר, לְאֶרֶץ to the land = לְהָאֶרֶץ.

4. The Dagesh after the article is often omitted in letters with Sh'va: as הַצְּפָרְדִּים the frogs, especially in nouns with initial י: as הַיְּאוֹר the river, and in participles of Piel and Pual (§ 25, 7.): as הַמְדַבֵּר the speaking man.

5. Some words lengthen the accented vowel, when the article is prefixed, e. g. אֶרֶץ from הָאֶרֶץ, עַם from הָעַם, קָאָת from הַקָּאָת, הָהָר from הָהָר.

EXERCISE 23.

Prefix the article to the following words.

שָׁמַיִם¹ אֶרֶץ² חֶשֶׁךְ³ אֹרֶךְ⁴ מַיִם⁵ עֶרֶב⁶ מָקוֹם⁷ יְבוּשָׁה⁸
 עֵשֶׂב⁹ חֶכֶם¹⁰ בָּקָר¹¹ זֶרַע¹² חָיָה¹³ חֶבֶל¹⁴ חֲצִיר¹⁵ חֶרֶשׁ¹⁶
 חֶרֶשׁ¹⁷ עֵשֶׂר¹⁸ חֶלֶב¹⁹ עֵינַי²⁰ חֲלִיל²¹ בּוֹכֵב²² אֲדָמָה²³
 רֶגֶל²⁴ חַיִּים²⁵ רוּחַ²⁶ דָּרָר²⁷ הַגּוֹת²⁸ עֵנָן²⁹ הוֹר³⁰
 חִידָה³¹ חֲרוּהָ³² חֲזוֹת³³ חֲזוֹן³⁴.

heaven¹ earth, land² darkness³ light⁴ water⁵ evening⁶ place⁷ dry
 land⁸ herb⁹ wise¹⁰ morning¹¹ seed¹² animal¹³ cord, rope¹⁴ grass¹⁵ new¹⁶
 rich man¹⁷ fat¹⁸ weary¹⁹ pipe²⁰ star²¹ ground, soil²² foot²³ life²⁴ spirit²⁵
 ornament²⁶ thought²⁷ cloud²⁸ majesty²⁹ riddle³⁰ joy³¹ vision³² intuition,
 vision³³.

§ 18. THE PREFIXES וכלב.

I. ו called the *conjunctive Vav* denotes: *and*, as לָחֶם
 bread וְלָחֶם *and* bread. It is changed as follows:

- Into ו before a consonant with simple Sh'va: וְלָכֵל and
 to all, § 14, Rising I; or before the labials ב, מ, פ, to
 avoid the recurrence of two sounds of the same organic
 class: as וּבֵין and between, וּמִן and from, וּפָר and a bul-
 lock (§ 12, 7, b.).
- Into ו before י becoming quiescent: as וַיְהִי and it may
 be (§ 12, 7, b.).
- Into ו before comp. Sh'va, taking the correspon-
 ding short vowel: as וְאָנִי and I, וְאָכַל and eat, וְחָלִי
 and sickness (§ 14, Rising I, B. b.)
- Into ו before אֱלֹהִים: as וְאֱלֹהִים and God (§ 12, 6. B. 3.).

NOTE. Before יְהוָה into ו: as וַיְהוָה. This most sacred name
 of God was believed to be incommunicable and the word אֲדֹנָי
my Lord substituted for it, according to which latter word the
 vowels of ו and the prefixes בְּ, לְ, מִ, אֲ, were adapted, as בְּיְהוָה,
 לְיְהוָה, מִיְהוָה corresponding to בְּאֲדֹנָי, לְאֲדֹנָי, מִאֲדֹנָי. When
 however, יְהוָה is already preceded by אֲדֹנָי, to avoid repetition,
 it was written with the vowels of אֱלֹהִים, so that אֲדֹנָי יְהוָה
 is to be read אֲדֹנָי אֱלֹהִים.

- Into ו immediately before the tone-syllable, especially

when the latter has a distinctive accent and short words are connected in pairs: as **תָּהוּ וָבוּהוּ** desolate and void, **קָר וְחֹם** cold and heat, **קִיץ וְחֹרֶף** summer and winter.

NOTE. **וָבוּהוּ** shows that **ו** before **במה** (a) in case of (e) has — and is not **ו**.

II. a. **ב, ל, ב, ל** preposition of place and time: *in, on, among*: as **בְּרֵאשִׁית** in the beginning, **בְּהָר** on a mountain, **בִּישְׂרָאֵל** amongst Israel, or it has the force of the prepositions: *with, by, through*: as **בְּאֶבֶן** with a stone, **בְּדָבָר** with or by a word.

ב adv. and prep., generally expressing comparison and proportion answers to the words: *as, like, so, about, nearly, almost*: as **בְּאֶרֶץ** as a land, **כְּאֵיפָה** about an ephah, **כְּעֶשֶׂר שָׁנִים** about ten years. As prep.: *according to, after, when*, (comparing the time of two actions) **בְּדְמוּתֵנוּ** after our likeness, **כְּהִרְמִי קוֹלִי** when I lifted up my voice, **כִּדְ הַמֶּלֶךְ** according to the bounty of the king. I. Kings 10, 13.

ל prep., denoting motion or direction toward any object, *to, unto, towards, for*, hence it is the sign of the dative (§ 19, 2.): **לְאֶרֶץ** to a land, **לְמֶלֶךְ** to or for a king.

b. **ב, ל, ב, ל** always with Sh'va except in the following cases:
1. *With Chirek* = **ב, ל, ב, ל** before a word which has Sh'va under the first letter: as **בְּדָבָר** by the word of, **לְדָבָר**, **בְּדָבָר**. (14. Rising I. a.)

Before **י** the **י** becomes quiescent (§ 12. 7. b.): as **בְּיָמֵי** in the days of, **לְיָהוּדָה** to I. **בְּיָדֵי** as the hands of.

2. *With (־)*, (־), (־) before composite Sh'va: as **בְּאֵמֶת** in truth; **לְעֹמֵד** to stand, **כְּחָלִי** as a sickness; or when displacing the article **ה** (§ 19, 3.): as **בְּהַיּוֹם** = **בְּיוֹם** in the day, **לְהַחֲכָם** = **לְחָכָם** to the wise, **בְּהָעֵץ** = **בָּעֵץ** on the tree, but **בְּיוֹם** in a day, **בָּעֵץ** on a tree.

3. With Kāmets = ā, often before the tonesyllable, especially before monosyllabic particles: **בָּהֶם** in them, **כֹּה**

as this, לָנֶפֶשׁ to a soul, person. לְ before several forms of the pronouns and the infinitives of verbs: as לָזֶה to this, לָאלֶה to these, לָלֶכֶת to go. Before nouns with a distinctive accent, especially when short words are connected in pairs: as: בֵּין נָגַע לְנָגַע between water and water, בֵּין מַיִם לְמַיִם between stroke and stroke.

EXERCISE 24.

Exactly translate the following words.

בְּמַיִם, בְּמַיִם, בְּלֵילָה,¹ בְּלֵילָה, לְצֶלֶם,² לְצֶלֶם, לְעֵשֶׁב, לְעֵשֶׁב, בְּמָקוֹם, בְּמָקוֹם, בְּחֶרֶבָה,³ בְּאֶרֶץ, בְּאֶרֶץ, מֵעֶשֶׂב, מֵחֶעֶשֶׁב, מִקְעוּף,⁴ וּמִקְעוּף, מִשְׁרָה,⁵ מִחֲשָׁדָה, וּמִשְׁרָה, וּלְאִישׁ,⁶ וּלְאִישׁ, מֵאִישׁ, וּמִהָאִישׁ, לְנֶהָר,⁷ לְנֶהָר, וּלְנֶהָר, מִטֶּר,⁸ הַמִּטֶּר, וְהַמִּטֶּר, וּמִטֶּר, מִלֶּךְ,⁹ בְּמֶלֶךְ, בְּמֶלֶךְ, וּלְמֶלֶךְ, וּמִלֶּךְ, מִמֶּלֶךְ, מִהַמֶּלֶךְ.

night¹ image² dry land³ bird⁴ field⁵ man⁶ river⁷ rain⁸ king⁹.

EXERCISE 25.

Translate into Hebrew.

And light,¹ and the light, and in the light, to the earth and to the heaven, and the fruit,² and fruit, and from the fruit, evening and morning, day and night, I and he,³ and Jacob's hands,⁴ and to an animal, and in a land, and in the land, and a river, and Jonathan,⁵ and Jerusalem, in Jerusalem, to a man,⁶ to the man, from a tree, from the tree, from morning, from the morning, in a cloud,⁷ in the cloud, as an image, as the image, to a bird, to the bird, from the bird, from a man.

אור¹ פֶּרִי² אֲנִי, הֵאָא³ יִדְיָעֶקֶב⁴ יְהוֹנָתָן⁵ אָדָם⁶ עֵנָן⁷.

EXERCISE 26.

לֹא¹ קָם² נָבִיא³ עוֹד⁴ בְּמִשָּׁה⁵ בְּיִשְׂרָאֵל⁶: אֲבָרָם⁷ כָּבֵד⁸ מֵאֹד⁹ בְּמִקְנֶה¹⁰ בְּכֶסֶף¹¹ וּבְזָהָב¹²: הַכֶּסֶל¹³ בַּחֲשֹׁה¹⁴ הוֹלֵךְ¹⁵:

* 8 was rich. In sentences with a noun, pronoun or adjective in the

predicate, the copula "to be" must always be supplied. See § 77, 1.

22 מִיְהוָה 16 יְשׁוּעָה 17: מָרַע 18 יָצָא 19 רָע: גַּר 20 מִצְוָה 21 וְתוֹרָה
 23 אֹר: מַעוֹלָם 24 עַד 25 עוֹלָם אֶתָּה 26 אֵל 27: אָמַר 28 עָצַל 29
 30 אֲרִי 31 כַּחוּץ 32 שָׁחַל 33: גַּם 34 בִּשְׁחָק 35 יִכָּאֵב 36 לֵב 37:
 38 בְּלִילָה הִיָּה 39 בְּגִנֵּב 40: מַחוּץ 41 שְׂבָלָה 42 בְּבֵית כְּפוֹת 43:
 44 שָׁאוֹל 45 בַּחוּר 46: וְטוֹב 47: מִמּוֹרָח 48 וּמִמַּעַרְב 49 מִצְפוֹן 50 וּמִיָּם
 51 מְהֵלָל 52 שֵׁם 53 יְהוָה:

not¹ arose² prophet³ since⁴ Moses⁵ Israel⁶ Abraham⁷ rich⁸ very⁹
 cattle¹⁰ silver¹¹ gold¹² fool¹³ darkness¹⁴ walks¹⁵ § 18. I. Note¹⁶ deliverance¹⁷
 evil¹⁸ goes out¹⁹ lamp²⁰ commandment²¹ law²² light²³ eternity²⁴ to²⁵ thou
 (art)²⁶ God²⁷ says²⁸ slothful one²⁹ lion³⁰ without³¹ roarer³² way³³ also,
 even³⁴ laughter³⁵ may ache³⁶ heart³⁷ he was³⁸ thief³⁹ abroad⁴⁰ destroys,
 makes childless⁴¹ sword⁴² death⁴³ n. p. m.⁴⁴ chosen⁴⁵ good, beautiful⁴⁶ east⁴⁷
 west⁴⁸ north⁴⁹ sea⁵⁰ (in general the Mediterranean Sea, lying *west* of Pales-
 tine, hence: *the west*, but sometimes the Dead Sea or as here the *South*
Sea, therefore here: *the South*.) is praised⁵¹ name of⁵².

§ 19. CASES OF NOUNS AND PRONOUNS.

1. To express the relations between the different nouns and pronouns in a sentence, Prepositions or the corresponding Prefixes **בכלם** are chiefly used.

2. *The Dative* is formed by the prep. **אֶל** or its abbreviation the prefix **ל** (§ 18, II).

3. *The Ablative* is formed by the prep. **מִן** or its abbreviation, the prefix **מִ**, **מִי** or by **ב** and **כ** (§ 16, 1. § 18, 11).

4. *The Accusative* is denoted by the particle **אֶת** or **את־** (i. e. before Makkef) when the noun is *definite*, i. e. defined by the article, a possessive pronoun (Suf. § 21), a following genitive or by itself as a proper noun, otherwise it has no designation, being entirely similar to the nominative: as **אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** the heaven and earth, **אֶת־בְּנִי** my son, **אֶת בֶּן־הָאָמָה** the son of the servant, **אֶת אַבְרָהָם** Abraham, but Gen. 2, 4: In the day that God made **אֶרֶץ וְשָׁמַיִם** earth and heaven.

5. *The Genitive* or *possessive* case remains entirely unchanged, with which the preceding noun, (which is limited and more nearly defined by the Gen.) is most closely con-

nected. For this reason the latter is said to stand in the *Construct State*, or simply in the *Construct*.

The better to effect this connection the article of the Construct is thrown off and its mutable vowels are shortened: as הַסּוּם the horse, but סוּם הַמֶּלֶךְ the horse of the king (not הַסּוּם); הָעוֹף the fowl, but עוֹף הַשָּׁמַיִם the fowl of the heaven (not הָעוֹף).

Regarding the shortening of the vowels and other changes, which the word in the st. const. undergoes, see § 59.

6. The direction towards a place or the time is indicated by the *unaccented* syllable הַ־ appended to the noun, called local הַ־: as יָם יָם־הַ towards the sea, צָפוֹן the north, צָפוֹן־ northward, towards the north. יָמִים year, יָמִים־ to year, מִיָּמִים יָמִים־ from year to year.

NOTE I. Local הַ־ is the remnant of an old accusative ׀־, yet appearing in many adverbs: as יוֹמָם by day, in the day time, מָחָר to-morrow. (cf. § 85. 4, B, B.)

NOTE II. On the Segholates with local הַ־ see § 66, Note I.

EXERCISE 27.

וְכָרַ1 צִדִּיק2 לְבָרָכָה3 דָּוִד הָלַךְ4 לְפָנַי5 יְהוָה בְּאַמֶּת6
וּבִצְדָקָה7 זָבַח8 לְאֱלֹהִים9 תּוֹדָה10 טוֹב11 יְהוָה לְכָל12: יְהוָה
עָטָה13 אֹזַר בְּשִׁלְמָה14 נָטָה15 שָׁמַיִם בִּירְעָה16: דָּוִד הָיָה17
רָעָה18 בְּצֹאן19 וּבָא20 הָאֵרִי וְהָדוּב21 וְנִשְׂא22 שָׁה23 מִהָעֶרֶר24:
מִהָאֵבֶל25 יָצָא26 מֵאֵבֶל27 וּמֵעֵז28 יָצָא מִתּוֹק29: מֵאֶרֶץ מִצְרַיִם
נָסַע30 יִשְׂרָאֵל הַמְדָּבָרָה31: מֶלֶךְ יוֹשֵׁב32 עַל33 כֶּסֶף34-דִּין35:
מִי־עָלָה36 הַשָּׁמַיְמָה37: בִּשְׁלֹג38 בְּקִיץ39 וּבְמָטָר בְּקִצְרִי40 כֵן41
לֹא-נֶאֱמָרָה42 לְכָסִיל כְּבוֹד43: שׁוֹט44 לְסוּם45 כִּתָּג46 לְחֶמְדָּה47
וְשִׁבְטָה48 לְגוֹ49 בְּסִילִים:

memory¹ just² blessing³ walked⁴ before⁵ truth⁶ righteousness⁷ offer⁸ God⁹
thanksgiving¹⁰ good¹¹ all¹² to wrap, to put on¹³ garment¹⁴ stretches¹⁵
curtain¹⁶ was¹⁷ shepherd¹⁸ small cattle¹⁹ came²⁰ bear²¹ took²² lamb²³ flock²⁴
eater²⁵ came forth²⁶ food²⁷ strong²⁸ sweetness²⁹ moved on³⁰ desert³¹ sitting³²
5

on, in, over³³ throne³⁴ judgment³⁵ who ?³⁶ ascended³⁷ snow³⁸ summer³⁹ harvest⁴⁰ thus⁴¹ becoming, suitable⁴² honor⁴³ a whip⁴⁴ horse⁴⁵ bridle⁴⁶ ass⁴⁷ a stick⁴⁸ the back⁴⁹.

EXERCISE 28.

Translate into Hebrew:

The evening (accus.), to the evening, to an evening, a man (nom.), a man (accus.), the man (accus.), from a man, from the man, the head¹ of the man, the head of a man, from the heaven, the grass of the earth, the land (accus.), the land (nom.), a land (accus.), a land (nom.), the light of the heaven, to the judge², to the judge of the land, to a judge of the land, the fruit (accus.) of the tree³. God created⁴ earth and heaven. God created the earth and the heaven, the voice⁵ (accus.) of God, a voice (accus.) of God, a voice (nom.) of God, the sign⁶ (accus.), a sign (accus.), by a sin⁷, by the sin, towards the east⁸, towards the south⁹, to the mountain, towards Samaria¹⁰.

ראש 1 שפט 2 עץ 3 ברא 4 קול 5 אות 6 עון 7 מזרח 8 דרום 9 שמרון 10:

CHAPTER IV.

OF THE PRONOUN.

§ 20. THE PERSONAL PRONOUN.

1. The personal pronouns are either separate words or syllables, contractions of the first and appended to nouns, verbs or particles, thence receiving the name of *Suffixes*. The separate pronouns represent the *nominative*, (see exception to this § 93, 2.). The suffixes appended to the *verb* stand for the *accusative* and for the dative in rare instances. The suffixes appended to the *noun* properly stand for the *genitive or possessive* cases and then serve the purpose of possessive pronouns: as סוסי the horse of me = my horse. The suffixes appended to *particles* either represent the *nominative* or the *accusative* cases: as במני as I, אותי me.

2. The separate personal pronouns are :

SINGULAR.		PLURAL.	
1. com.	$\left\{ \begin{array}{l} \text{אֲנִי, in pause} \\ \text{אֲנִי, " " } \\ \text{אֲנִי, " " } \end{array} \right\}$ I	1. com.	$\left\{ \begin{array}{l} \text{אֲנִיחֵנו, (נִחֵנו)} \\ \text{אֲנוּ} \end{array} \right\}$ we
2.	$\left\{ \begin{array}{l} \text{m. אַתָּה, " " } \\ \text{f. אַתְּ, (prop. אַתִּי) אַתְּ} \end{array} \right\}$ thou	2.	$\left\{ \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתֶּנָּה, אַתֶּן} \end{array} \right\}$ ye
3.	$\left\{ \begin{array}{l} \text{m. הוּא} \\ \text{f. הִיא} \end{array} \right\}$ he she	3.	$\left\{ \begin{array}{l} \text{m. הֵם, הֵמָּה} \\ \text{f. הֵן, הֵנָּה} \end{array} \right\}$ they

3. *Remarks.* אֲנִי is the ancient form and more used in the Pentateuch than אֲנִי, while the latter occurs often in the later books. אַתָּה, compounded of אַתָּה, as the kindred dialects have: Chald. אַתָּה, אַתָּה, Arab. anta.

The fem. form אַתִּי occurs only in k'thibh (7 times), but it is the foundation of some verbal inflections, (so the form קִטְלִיתִי before suffixes, § 43, 1.) הוּא is of *common gender in the Pentateuch* and also signifies *she*. But whenever הוּא stands in the text for הִיא, it has the pointing הוּא and must be read הִיא.

אֲנִיחֵנו is formed from the pronominal stem אֵן found in אֲנִי, אַתָּה and חֵנוּ the harder form of אֲנוּ we; אַתֶּם and אַתֶּן are blunted forms of אַתֶּם, properly אַתֶּם (Chald. אַתֶּם, Arab. antum). Before verb. suff. this *original* form is retained (§ 43, 1.). הֵם, הֵן from הוּם, הוּן, hence not seldom the 2. and 3. masc. plur. in וֵן: as יִשְׁבְּעוּן, יִחַדְלוּ, יִשְׁשׂוּם Is. 35, 1. הֵמָּה, הֵנָּה have a demonstrative character.

4. The separate pronouns, when connected with a noun as predicate of a sentence, always include the copula or the verb *to be*: as אֲנִי יוֹסֵף I *am* Joseph, אַתָּה הָאִישׁ thou *art* the man.

EXERCISE 29.

פְּרוּקָה¹ אַתָּה יְהוָה: אַתָּה קְרוֹשׁ²: אֲנִי אֵל: אֲנִי הָאִשָּׁה³:
הוּא אֶחָד וּמִשָּׁה: אַתָּה גְבוּר: הוּא רֹאשׁוֹן⁴ וְהוּא אַחֲרוֹן⁵:

בְּנִים⁶ אֲנַחְנוּ: הָאֱלִילִים⁷ הַכֵּל⁸ הַמָּה: גֵּר⁹ אָנֹכִי בָאָרֶץ:
 עֶפְר¹⁰ אַתָּה וְאֶל עֶפְר תָּשׁוּב¹¹: כְּנוֹת⁶ אַתָּן: הַמָּה הַגְּבוּרִים¹²:
 הִיא יְחִידָה¹³: שְׁנַיִם עֶשֶׂר¹⁴ אֲחִים¹⁵ אֲנַחְנוּ: אַתָּה יְהוָה טוֹב
 וְסֹלַח¹⁶: אַחֲתִי¹⁷ הוּא: וְהַצְעִירָה¹⁸ גַּם־הוּא יִלְדָּה¹⁹ בֵּן²⁰:
 הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ: אָנֹכִי אָנֹכִי יְהוָה וְאִין
 מִבְּלָעֵרִי²¹ מוֹשִׁיעַ²²: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֹא²³
 נְאֻם²⁴ יְהוָה: יְהוָה הַצַּדִּיק וְאֲנַחְנוּ הָרָשָׁעִים²⁵: אִישׁ זָקֵן²⁶
 כָּא²⁷ מִן־הַשָּׂדֶה בְּעָרֵב וְהָאִישׁ מֵהָר²⁸ אֶפְרַיִם²⁹ וְהוּא־גֵר³⁰
 בְּגִבְעָה³¹:

blessed¹ holy² woman³ the first⁴ the last⁵ honest, upright (גֵּר; pl. m. בְּנִים, pl. f. כְּנוֹת § 58, 1.)⁶ idols⁷ vanity, foolish⁸ stranger⁹ dust¹⁰ thou shalt return¹¹ the only child (girl)¹³ twelve¹⁴ brothers¹⁵ forgiving¹⁶ my sister¹⁷ younger¹⁸ bare¹⁹ son²⁰ beside me²¹ Saviour²² filling²³ declaration²⁴ guilty²⁵ old²⁶ came²⁷ mountain²⁸ n. p. m.²⁹ dwelled³⁰ n. p. of a city³¹.

EXERCISE 30.

Ye are strangers¹ with me². Lord, thou art a refuge³ to us from generation⁴ to generation. From eternity⁵ to eternity thou art God. Not a God delighting⁶ (in) wickedness⁷ thou art. I am dust and ashes⁸. God is in heaven and we are on the earth. Just⁹ art thou O Lord! Thou art near¹⁰ O Lord! Ye are a¹¹ seed of falsehood¹².

גֵּרִים¹ עֶפְרַיִם² מְעוֹן³ דּוֹר⁴ עוֹלָם⁵ חֶפְצִי⁶ רָשָׁע⁷ אֶפְרַיִם⁸ צַדִּיק⁹ קְרוֹב¹⁰
 יָרֵעַ¹¹ יִשְׁקֶר¹² (in pause!)

§ 21. NOMINAL SUFFIXES.

1. The nominal suffixes *appended to Nouns in the Singular* are:

	SING.		PLURAL.
1. com.	מִי, סוּסִי my horse.	נוּ, סוּסֵנוּ our horse	
m.	סוּסִיךָ (in pause), סוּסֵיךָ	סוּסֵיכֶם, כֶּם	} your horse
2. f.	סוּסֵיךָ, סוּסֵיךָ	סוּסֵיכֶן, כֶּן	
m.	סוּסוֹ, סוּסוֹ	סוּסֵם, סוּסֵם	} (poetical)
3. f.	סוּסֶיהָ, סוּסֶיהָ, סוּסֶיהָ	סוּסֵן, סוּסֵן	
		סוּסֵיהֶם, סוּסֵיהֶם	} their horse

Appended to Nouns in Plural:

	SING.		PLUR.	
1. com.	סוּסִי, -י	my horses	סוּסֵינוּ, -ינוּ	our horses
2.	m. סוּסִיךָ, -יךָ	thy horses	סוּסֵיכֶם, -יכם	your horses
f.	סוּסִיךָ, -יךָ		סוּסֵיכֶן, -יכן	
3.	m. סוּסָיו, -יו	his horses	סוּסֵיהֶם, -יהֶם	(poetical) סוּסֵיהֶם, -יהֶם
f.	סוּסֵיהָ, -יהָ	her horses	סוּסֵיהֶן, -יהֶן	

2. *Remarks.* The suffixes of the noun are divided into two classes: of *Singular* and of *Plural* nouns; the forms of the latter are longer and may be recognized by the plural \imath ; as סוּסֵנוּ our horse, but סוּסֵינוּ our horses.

3. The suffixes סוּסֵיכֶם, סוּסֵיכֶן, and סוּסֵיהֶם, סוּסֵיהֶן, they invariably having the tone, the better to distinguish between the ס and the ך, are called *grave*, the others are *light* suffixes.

4. סוּסֵינוּ is a favorite longer suffix for ך, particularly in monosyllabic words and in nouns with the ending סוּסֵי: מִינוּ species, מִינֵהוּ and מִינֵהוּ his, its species; מִרְאֵה appearance, מִרְאֵהוּ his appearance.

5. The suffixes denote the genitive of the pronoun (§ 20, 1). The other cases are represented by attaching prepositions or prefixes and particles to the suffixes. The *dative* by אֶל or ל; the *accusative* by אֶת (אוֹתִי); the *ablative* by מִן, מִן (אֹתִי) etc. See Paradigm A.

6. The possessive pronoun is also represented by שׁוּ (§ 23, 2.) followed by ל with the suffix, thus: שׁוּלִי = אֲשֶׁר לִי which is (belongs) to me = my. See Paradigm A.

NOTE. On the suffixes of the verb see § 42.

EXERCISE 31.

אֲנִכִּי יְהוָה אֱלֹהֶיךָ: כָּרָם¹ שְׁלִי: בֵּית שְׁלֶךָ: שְׂדֵה שְׁלֵנוּ: לְךָ
זְרוּעַ² עֵם³ גְּבוּרָה⁴: לֹא יְטוּשׁ⁵ יְהוָה אֶת־עַמּוֹ⁶: אֲתָה לִי
לְמִשְׁגָּב⁷: אֲבִיר⁸ מְנוּס⁹ מֵהֶם: שְׁלוֹם¹⁰ לָכֶם: אֵין נָבוֹן¹¹ וְחָכָם
כְּמוֹךָ: כָּרָה¹² שַׁחַת¹³ בָּהּ יִפֹּל¹⁴: אֲבִיר חֲסִיד¹⁵ מִן הָאָרֶץ וְיִשָּׁר¹⁶
בְּאָדָם¹⁷ אֵין¹⁸: גַּם לִי לִכְבֹּד¹⁹ כְּמוֹכֶם: שְׂתֵה²⁰ מִים מְבוֹרָךְ²¹:

יְהוָה לָךְ יוֹם אֶף²² לָךְ לֵילָה: יְהוָה אֵלֵי צוּרִי²³ וּמִשְׁגָּבִי: אֱלֹהִים
 לָנוּ מַחֲסֶה²⁴ וְעֶז²⁵: לָךְ יְהוָה הִגְדָּלָה²⁶ וְהִגְבֹּרָה וְהִתְפַּאֲרָה²⁷
 וְהִנָּצַח²⁸ וְהִהוֹר²⁹: אֶתָּה מוֹשֵׁל³⁰ בְּכָל וּבִדְךָ בַּח וּגְבוּרָה:
 וְעַתָּה³¹ אֱלֹהֵינוּ מוֹדִים³² אֲנַחְנוּ לָךְ:

vineyard¹ strength² with³ might⁴ will forsake⁵ people, nation⁶
 safety, protection⁷ perished, was lost⁸ refuge⁹ peace, welfare¹⁰ intelli-
 gent¹¹ who digs¹² pit¹³ shall fall¹⁴ good man, pious¹⁵ upright¹⁶ man,
 here collect. men¹⁷ there is none¹⁸ heart, understanding¹⁹ drink²⁰ cistern¹²
 also²² rock²³ shelter²⁴ strength²⁵ greatness²⁶ glory²⁷ victory²⁸ majesty²⁹
 ruling³⁰ now³¹ thanking³². cf. to 32, 33, § 107, 3.

EXERCISE 32.

His light, our light, my tree, their tree, her tree, thy tree, thy trees, his day¹, thy (fem.) day, my stars, our star, our stars, to the fruit of his tree, thy voice, my beginning, thy (fem.) beginning², your beginning, thy (accus.) voice, the voice of God. I am giving³ from the fruit of your trees to the ruler⁴ of the city⁵. The strength⁶ of my arm⁷. The light of our torches⁸, the sand⁹ of their shores¹⁰.

יוֹם 1 רֵאשִׁית 2 נֶתַן 3 מֹשֵׁל 4 עִיר 5 בַּח 6 זְרוּעַ 7 לְבִיד 8 חוֹל 9 חֵיוֶן 10.

EXERCISE 33.

God created him, us, me, them (fem.), her, I gave¹ thee from it, from them, I come² to thee (m) (f.), and she came³ to him, to them, to us, I (am) with thee, in it, by us, as we, as I. God took⁴ him, thee, thee (in pause), thee (f.), I shall establish⁵ my covenant⁶ with⁷ you, with them, with him, with her, with thee (f.).

נֶתַתִּי 1 בָּא 2 וּתְבֵא 3 לָקַח 4 אָקִים 5 בְּרִית 6 אֶת (אֵת) 7.

§ 22. DEMONSTRATIVE PRONOUN.

1. M. זֶה }
 F. זֹאת } this
 } (rarely זה)
 Com. זו (without distinction of gender or number.)
 Plur. אֵלֶּה, אֵלָּה (rarely) these.

NOTE. In הַזֶּה or apocopated הֶלֶז *this*, the demonstr. has the

original article with ל (הַל) before it; הַלְלוּ f. occurs only once Ez. 36, 35.

2. The demonstrative referring to a remoter object is represented by הַהוּא, הַהִיא, הַהֵם, הַהֵן: as הַהֵם בַּיָּמִים in *those* days, while הָאֵלֶּה בַּיָּמִים in *these* days; or they express: *the same*: as הָאִישׁ הַהוּא the same man.

3. The demonstratives are thus declined:

Nom.	זֶה,	זֹאת	this,	אֵלֶּה	these.
Dat.	לְזֶה,	לְזֹאת	to this,	לְאֵלֶּה	to these.
Acc.	אֶת־זֶה,	אֶת־זֹאת	this,	אֶת־אֵלֶּה	these.
Abl.	{	מִזֶּה,	מִזֹּאת,	מֵאֵלֶּה	
		בְּזֶה,	בְּזֹאת,	בְּאֵלֶּה	
		כְּזֶה,	כְּזֹאת, כְּזֹאת,	כְּאֵלֶּה	

4. Syntactical rules. § 94.*

EXERCISE 34.

אִישׁ הַלְלוּ: זֶה הָעֵיר¹: לְאֲנָשִׁים הָאֵלֶּה: אֵלֶּה הַדְּבָרִים²: אֵלֶּה
 מִזֶּה וְאֵלֶּה מִזֶּה: עִם זֶה גָּאֲלֹתִי³: זֶה פְּעֻלַּת⁴ לָנוּ: לֹא יָדַע⁵
 אִישׁ אֶת־קְבוּרַת⁶ מֹשֶׁה עַד⁷ הַיּוֹם הַזֶּה: הִנֵּה⁸ אֵלֶּה בְּצֹל⁹
 הַחֲכָמָה¹⁰ וְאֵלֶּה בְּצֹל הַכֶּסֶף¹¹: לֹא־זֶה הַדֶּרֶךְ וְלֹא־זֶה הָעֵיר:
 לֹא בָחַר¹² אֱלֹהִים בְּאֵלֶּה: עוֹד¹³ זֶה מְדַבֵּר¹⁴ וְזֶה בָא¹⁵: גַּם־
 זֶה רָעָה¹⁶ חוֹלָה¹⁷: זֶה כָחוּ¹⁸: הוּא הָאִישׁ: זֹאת הָאִשָּׁה:
 הָאִשָּׁה הַזֹּאת: הָאִשָּׁה הַחַיָּה: שְׁלִשָּׁה¹⁹ אֵלֶּה בְנֵי־נֹחַ²⁰ וְשֵׁם²¹
 וְחָם²¹ וְיָפֶת²¹ וּמֵאֵלֶּה נִבְצָה²² כָּל־הָאָרֶץ: עַם־זֶה יִצְרָתִי²³ לִי:
 אֵלֶּה בָרֶכֶב²⁴ וְאֵלֶּה בַּסּוּסִים וְאֲנַחְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר²⁵:
 אִישׁ הִיָּה בְּאֶרֶץ־עוֹץ²¹ אִיּוֹב²¹ שָׁמוֹ²⁶ וְהִיָּה הָאִישׁ הַהוּא תָם²⁷
 וַיֵּשֶׁר וַיֵּרָא²⁸ אֱלֹהִים וְסָר²⁹ מִרְעֵ:

* The learner must refer to the respective paragraph before translating the exercise following, and in all cases when his attention is called to the Syntax.

city¹ words² I have redeemed³ thou hast made, performed⁴ knew⁵ sepulchre⁶ unto⁷ lo! behold!⁸ shadow, shelter,⁹ wisdom¹⁰ money¹¹ chosen¹² while yet¹³ (was) speaking¹⁴ came¹⁵ evil¹⁶ sore¹⁷ strength¹⁸ three¹⁹ sons of²⁰ n. p.²¹ was overspread²² I formed²³ chariot²⁴ we will remember²⁵ his name²⁶ plain²⁷ fearing²⁸ departing²⁹.

EXERCISE 35.

This man¹, that man, that woman², this woman, these men³, these women⁴, those men, those women, this is the man, that is the woman, these are the men, that is the word⁵, from that man, to this woman, this is my God, this boy⁶, this is the law⁷, this pillar⁸, these are the names⁹ of the sons¹⁰, those brothers¹¹ (acc.), these are thy uncles¹².

אִישׁ 1 אִשָּׁה 2 אֲנָשִׁים 3 נָשִׁים 4 דְּבָר 5 נָעַר 6 הָזָה 7 מִצְבָּה 8 שְׁמוֹת, the names of 9 בָּנִים 10 אֲחִים 11 דּוּדִים 12.

§ 23. THE RELATIVE.

1. The relative pronoun for both genders and numbers is **אֲשֶׁר** *who, which*; often including the pers. pronoun: he who, she who, that which: **אֲשֶׁר תָּאָר** he whom thou cursest.

2. In the later biblical books and the modern Hebrew writers, the abbreviated form **שׁ** or **שֶׁ** (with following Dag., omitted before gutt.) is most frequently used.

3. **אֲשֶׁר** (or **שׁ**) gives to every word to which it refers relative signification: as **שָׁם** there, **אֲשֶׁר שָׁם** where, **אֲשֶׁר מִשָּׁם** whence.

4. It is declined as follows:

Gen.	(סוֹסוֹ his horse)	אֲשֶׁר סוֹסוֹ whose horse
Dat.	(לוֹ to him)	אֲשֶׁר לוֹ to whom
Acc.	(אוֹתוֹ him)	אֲשֶׁר אוֹתוֹ whom
Abl.	(מִמֶּנּוּ from him)	אֲשֶׁר מִמֶּנּוּ from whom.

5. Before participles the article **ה** frequently represents the relative: as **הַהוֹלֵךְ** he who goes.

EXERCISE 36.

אֲשֶׁר רוּחִי¹ אֶתוֹ² יִדְבֹּר³ דָּגִים⁴ שְׁנֵאֲחֻזִּים⁵ בְּמִצּוֹדָה⁶ : אֵת
 אֲשֶׁר חִפֵּץ⁷ יְהוָה עֲשֶׂה⁸ בְּשָׁמַיִם וּבָאָרֶץ : מָה⁹ רַב¹⁰ טוֹב¹¹
 אֲשֶׁר צָפַן¹² יְהוָה לְאִישֶׁר בְּטַח¹³ בּוֹ : אֵי¹⁴ לָךְ אֶרֶץ שְׂמִלֶכֶךְ¹⁵
 נָעַר¹⁶ : אָרוּר¹⁷ הַגִּבֹּר אֲשֶׁר יִבְטַח¹⁸ בְּאָדָם וּמִן יְהוָה יִסּוּר¹⁹ לְבוֹ²⁰ :
 אֲשֶׁר־י²¹ הַגִּבֹּר אֲשֶׁר שָׁם²² יְהוָה מִבְּטָחוֹ²³ : רוּת אֲמָרָה²⁴ לְנַעֲמִי
 חֲמוּתָה²⁵ אֶל-אִישֶׁר תִּלְכִּי²⁶ אֵלָיךְ²⁷ וּבְאִישֶׁר תִּלְיִנִי²⁸ אֵלַיִן²⁹ עִמָּךְ
 עִמִּי וְאֶלְתֶּיךָ אֱלֹהֵי : אֲשֶׁר־י הָעָם שְׂכָכָה³⁰ לוֹ אֲשֶׁר־י הָעָם
 שִׁיְהוּהָ אֱלֹהֵיו :

spirit¹ with² may speak³ fishes⁴ are taken⁵ net⁶ wishing, desiring⁷ he did⁸
 how⁹ great¹⁰ goodness¹¹ has laid up¹² confide, trust¹³ woe¹⁴ the king¹⁵ a boy,
 a youth¹⁶ cursed¹⁷ trusts¹⁸ departs¹⁹ לָב (לִבִּי) heart²⁰ hail! happy²¹ makes²²
 trust²³ said²⁴ mother in law²⁵ thou goest²⁶ I will go²⁷ thou lodge²⁸ I will
 lodge²⁹ thus³⁰.

EXERCISE 37.

The field which Abraham bought¹. The horse² upon⁴
 which the king⁵ rode³. Daniel⁶ whose name⁸ was called⁷
 Belteshazzar⁹. Not good¹⁰ (is) the counsel¹¹ that he has
 given¹². Nigh¹³ is the Lord¹⁴ to all¹⁵ that call upon him¹⁶
 in truth¹⁷. And¹⁸ God¹⁹ saw¹⁸ all that he had made²⁰, and,
 behold²¹, (it was) very²² good.

קָנָה¹ סוּס² רִכַּב³ עָלָיו⁴ מֶלֶךְ⁵ דָּנִיֵּאל⁶ נִקְרָא⁷ שֵׁם⁸ (שְׁמוֹ his name)
 בִּלְטֶשְׁאָצַּר⁹ טוֹב¹⁰ עֲצָה¹¹ דָּעִין¹² קְרוֹב¹³ יְהוָה¹⁴ כָּל¹⁵ יִקְרָאָהּ¹⁶ אֱמֶת¹⁷
 וַיֵּרָא¹⁸ אֱלֹהִים¹⁹ עֲשֶׂה²⁰ וַהֲגִידָהּ²¹ טוֹב²² מְאֹד²³.

§ 24 THE INTERROGATIVE PRONOUN.

1. The interrogative pronoun is מִי who? usually applying
 to persons, מָה, מָה, מָה what? applying to things.

מָה before א and ר and always in pause: מָה-אֵלֶּה what
 (are) these, מָה רָאִיתָם what did you see?

Commonly it is written מַה or מֶה (followed by Dag.): as
 מַה-שְּׁמוֹ what is his name? or with a small word, it is con-
 tracted into one word: as מִזֶּה what is this? (§ 9. 1. Note.)

מָה before ה, ח, ע: מָה עָשִׂיתָ what hast thou done?

At the beginning of a sentence **מָה** also frequently stands before letters not guttural: as **מָה קוֹל** what voice?

2. The cases are indicated by the prefixes and the particle **אֵת**:

Dat.	לְמִי	to whom?
Acc.	אֶת מִי	whom?
	מִמִּי	from whom?
Abl.	בְּמִי	with or through whom?

The Gen. by **יְשֻׁלְמִי** whose? but more frequently it is indicated by putting the interrogative immediately *after* the noun: as **בַּת־מִי** whose daughter? **בְּיַרְמִי** through whose hand? **חֲכַמְתֶּם־לָהֶם** Jer. 8, 9. the intelligence of what remains to them?

3. **מָה** is also used adverbially: as **מִה־טוֹב וּמִה־נָּעִים** how good and how pleasant!

4. Interrogative particles: **אֵי** or **אִיָּה** where? with suff. **אֵיכָּה** where art thou? **אִיֹּ** where is he? **אֵיִם** where are they?

With adverbs and pronouns, **אֵי זֶה** which? what? where? whither? **אֵי מִזֶּה** whence? from what? **אֵי לָזֹאת** on what account? wherefore? **אֵיכָּה** how? **אִיפֹה** where?

5. Interrogative prefix: **הַ** (הַ with comp. Sh'va) frequently before non-gutturals: as **הַשָּׁלוֹם לוֹ** is he well? **הַ** before a letter with Sh'va or a guttural: as **הִירְעַתֶּם אֶת־לָבָן** know ye Laban? **הַאֵלֶךְ** shall I go? **הַ** before gutturals having Kamets: as **הֶאָנֹכִי** have (or am) I? **הֶחֱזֹק הוּא** is he strong?

In negative sentences this **הַ** is always connected with the negative particle: as **הֲלֹא שָׁמַעְתָּ** hast thou not heard? **הֲאִין יְהוָה בְּקִרְבָּנוּ** is not the Lord in our midst?

EXERCISE 38.

מִי לֹא־יָדַע¹ בְּכָל־אֵלֶּה כִּי יִרְיֶהוּ עֲשֻׁתָּהּ² זֹאת: מִי שָׁמַךְ³ לְאִישׁ שָׂרָ⁴ וְשֹׁפֵט⁵ עָלֵינוּ⁶: בֶּן־מִי זֶה הָעֶלֶם⁷: אֵי מִזֶּה עִם

אָתָּה: הֲלָנוּ אַתָּה אִם⁸ לְצָרֵינוּ⁹: מִי כְמוֹךָ בָּאֵלִים יְהוָה: מֶה-
 לִי וְלָכֶם: הֲנִטַע¹⁰ אֵזֶן¹¹ הֲלֹא יִשְׁמָע¹² אִם-צֶר¹³ עֵין¹⁴ הֲלֹא
 יָבִיט¹⁵: אֵיךְ¹⁶ הִחֲכַמָּה תְהוֹם¹⁷ אָמַר¹⁸ לֹא כִי הִיא וַיֵּם¹⁹ אָמַר
 אֵין²⁰ עֲמָרִי²¹: לְמִי אוֹי²² לְמִי אֲבוֹי²³ לְמִי מְדִינִים²⁴ לְמִי שִׁיחַ²⁵
 לְמִי פְצָעִים²⁶ חָנָם²⁷ לְמִי חֲכָלָלוּת²⁸ עֵינַיִם²⁹ לְמִאֲחֲרִים³⁰ עַל-
 הָיִין³¹: מִי יוֹדַע³² מֶה-טוֹב לְאָדָם בְּחַיִּים: הֲלֹא אָנִי יְהוָה וְאֵיךְ
 עוֹד אֱלֹהִים מִבְּלָעָדִי אֵל-צָדִיק וּמוֹשִׁיעַ אֵין זוּלָתִי³³: הִישׁ³⁴
 לְמַטָּר אָב³⁵: מִבְּטָן³⁶ מִי יֵצֵא תִקְרָח³⁷: מִי נָתַן³⁸ לְשִׁכְוִי³⁹
 בִּינָה⁴⁰: לְמִי אָנִי עֹמֵל⁴¹: זְכוּר⁴² יְהוָה מָה הָיָה לָנוּ: הִתַּחַת⁴³
 אֱלֹהִים אָנֹכִי: מֶה-לִּי עוֹד:

knows¹ has wrought² * the feminine is used for the neuter § 81, 1. made thee³ chief⁴ judge⁵ over⁶ youth⁷ or⁸ enemy⁹ the planter¹⁰ ear¹¹ he shall hear¹² the former¹³ eye¹⁴ he shall see¹⁵ where (is)¹⁶ depth¹⁷ says¹⁸ sea¹⁹ (it is) not²⁰ with²¹ woe²² misery²³ contentions²⁴ sorrow²⁵ wounds²⁶ without cause²⁷ darkening of²⁸ eyes²⁹ that tarry long³⁰ wine³¹ knows (prop. (is) knowing)³² besides, except me³³ there is, it is³⁴ father³⁵ womb³⁶ ice³⁷ gave, put³⁸ the insight, mind³⁹ understanding⁴⁰ toiling, labouring⁴¹ remember⁴² in stead of⁴³.

EXERCISE 39.

Who art thou my son¹? Who art thou my daughter²?
 Who is this man? What is his name³? Who are these?
 Whose daughter is this maiden⁴? What has he done⁵?
 Who is this that cometh⁶ from Edom⁷? For whose son do I
 labour⁸? Whom wilt thou send⁹ with me¹⁰? What is that
 in thine hand¹¹? Is¹² in a dream¹³ truth? Whose ox¹⁴ have
 I taken¹⁵? or¹⁶ whose ass¹⁷ have I taken? or¹⁸ whom have
 I defrauded¹⁹? or¹⁸ of whose hand have I received²⁰ (any)
 bribe²¹? Is he strong²² or²³ weak²⁴? What is the land* that
 he dwells²⁵ in, is it good²⁶ or bad²⁶? is it fat²⁷ or lean²⁸?
 Is not one²⁹ father³⁰ to us all³¹, has not one God created us³²?
 What did this people do unto thee? Who has done this?

9 (בֶּן) בְּנִי 1 (בַּת) בַּתִּי 2 שְׁמוֹ 3 עַלְמָה 4 עֲשָׂה 5 בָּא 6 אָרוֹם 7 עֹמֵל 8 תִּשְׁלַח 9
 עָמִי 10 יָדְךָ 11 (יָד) יֵשׁ 12 חָלוֹם 13 שׂוֹר 14 לִקְחָתִי 15 161 (conj.) 17 תִּמּוֹר
 181 עֲשִׂקְתִּי 19 לִקְחָתִי 20 כִּפָּר 21 חֲזַק 22 ה 23 interrogative 24 רָפָה * אָרִין is fem.

יִשָּׁב 25 טוֹב fem. טוֹבָה, רָעָה 26 שְׂמֵנָה 27 רוּחַ 28 אַחֵר 29 אֵב 30 90, §. כל 31
: 32 בְּרָאנוּ, כָּלָה, כָּלוּ with suff.

CHAPTER V.

OF THE VERB.

§ 25. GENERAL VIEW.

1. The verbs classified with respect to their origin are:

a. *Primitives*: as מָלַךְ to govern; b. *Derivatives*, which are either derived from other verbs: *Verbal Derivatives*: as צִדֵּק to justify, from צָדַק to be just, or are derived from nouns: *Denominatives*: as דִּשְׁן to remove the ashes, from דִּשְׁן ashes.

2. The groundform or stem of the verb is the third person singular of the preterite: קָטַל he has killed. It regularly consists of three consonants (radicals), the most important vowel of which follows the second radical; in transitive verbs it is Patach: as קָטַל, in intransitives, Tsere or Cholem: as כָּבֵד he was heavy, קָטַן he was little. The Kamets after the first radical is pretonic and drops when the tone or accent is thrown forward: as קָטַלְתָּם you have killed.

3. The infinitive construct, קָטַל to kill, is another groundform and was so considered by the earlier Jewish Grammarians, being called by them שְׂרֵשׁ root. It consists of the three radicals with only one vowel, after the second.

4. These groundforms are both of great importance, controlling the other forms of the verb derived from them.

NOTE. From the infinitive as the second groundform are derived the imperative and future. In some guttural and irregular verbs, where the infinitive is differently vocalized from the imperative or takes a nominal ending, the future is derived from the latter.

5. The modifications of the simple and primary idea of the root are effected by external variations of the groundform. These variations are threefold:

- a. *Vocalization*, or the alteration of the vowels: as שָׁלַח he sends, יָשַׁלַח he dismisses.
- b. *Reduplication*, or the doubling of one, and in rare instances of two of the radical sounds: as קָטַל = קָטַטַל, קָטַר, קָטַרְרַר fr. קָטַר.
- c. *Augmentation*, or the prefixing of one or two formative consonants: as הִתְקַטַּל, הִקְטַל, הִקְטִיל, נִקְטַל.

6. These new forms, more properly called *derivations*, having altered not only their external form but also their internal sense, are now generally termed *Conjugations*, in the language of the ancient grammarians בְּנֵינִים buildings, forms.

7. The ancient grammarians, who employed the verb פָּעַל to *do*, as a paradigm, named the conjugations, according to the various forms derived from this verb, thus:

1. פָּעַל — Pāāl, he acted, (now generally קָל).
2. נִפְעַל — Niphal, he was acted upon.
3. פִּיעַל — Piel, he acted vigorously.
4. פֻּעַל — Pual, he was vigorously acted upon.
5. הִפְעִיל — Hiphil, he caused to act.
6. הִפְעֵל — Hophal, he was caused to act.
7. הִתְפַּעֵל — Hithpael, he acted upon himself.

These terms have been retained with the exception of the first, which has been supplanted by the equally ancient: קָל light, intimating, that it is the simple original form, without external or internal change, while the other six are כְּבִדִּים grave or heavy i. e. freighted with a weightier meaning, which brings with it a corresponding external change.

§ 26. SIGNIFICATION AND CHARACTERISTICS OF THE CONJUGATIONS.

The Characteristics and the signification of the derived conjugations are:

1. נִפְעַל, *Niphal* is the passive, or often the reflexive or

reciprocal of Kal: as **שָׁמַר** to keep, Niphal: to be kept, or to keep one's self from.

2. **פָּעַל**, *Piel* signifies in general intense action, energy, frequency: **שָׁבַר** to break, **שָׁבַר** to shatter, **שָׁלַח** to send, **שָׁלַח** to dismiss. It is often the transitive or causative of Kal, when the latter is intransitive: as **גָּדַל** to be great, to grow, **גָּדַל** to cause to grow: **קָדַשׁ** to be holy, **קָדַשׁ** to make holy.

3. **פָּעַל**, *Pual* is the passive of Piel. The characteristic of both is the doubling of the second radical by Dagesh forte.

4. **הִפְעִיל**, *Hiphil* signifies causation: to cause another person or thing to do that, which is indicated by the primitive Kal: as **כָּתַב** to write, **הִכְתִּיב** to cause to write. If Kal is intransitive, Hiphil signifies only the transitive of Kal: as **חָזַק** to be strong, Hiphil: to make strong, to strengthen.

5. **הִפְעִיל**, *Hophal* is the passive of Hiphil. The characteristic of both is the prefixed ה and the proper vocalization.

6. **הִתְפַּעֵל**, *Hithpael* is generally reflexive, sometimes reciprocal: as **הִתְקַטֵּל** to kill one's self, **הִתְרְאָה** to look at each other. Rarely has it a passive signification: as **הִשְׁתַּכַּח** to be forgotten, Ec. 8, 10. **הִתְחַמֵּץ** to be embittered, provoked to anger, Ps. 73, 21.

Occasionally it denotes to pretend, to feign to be or to do what is denoted by the root, hence it has been called by some the *hypocritical conjugation*: as **הִתְעַשָּׂר** to pretend to be rich, Pr, 13, 7. **הִתְחַכֵּם** to show ones' self wise Ec. 7, 16. Its characteristic is the prefixed syllable הִתְ and the doubling of the second radical by Dag. forte.

NOTE. There are also unusual conjugations: 1. *Poel* as **קוּטַל**, reflexive **הִתְקוּטַל**, fut. **יְקוּטַל**, part. **מְקוּטַל**, fut. pass. **יִקוּטַל**. In the regular verbs it occurs very seldom: **מִשְׁפָּטִי** my judge, Job 9, 15. **שָׁרִיט** to take root Is. 40, 24. In verbs **עָע** it is

frequent: as הוֹלֵל, סוֹבֵב, חוֹנֵן. 2. Pilel, Pulal, Hithpalel, especially when the second radical is a guttural: as שָׁאֵנָן to be at rest, רָעֵנָן to be green. 3. Pealal (the two last letters being repeated) as סָחַרְחַר to beat quick, to palpitate; from סָחַר to go about. 4. Pilpel, formed from a *bilateral* root by doubling both radical letters: as בָּלָל to sustain, nourish. צִלְצֵל to tinkle, עִפְעֵף to flutter.

§ 27. INFLECTION.

The different derivative forms or conjugations are inflected, to indicate the various grammatical conditions of *Tense*, *Mood*, *Gender*, *Number* and *Person*.

a. The Tenses (זְמַנִּים) are two: *Preterite* (עָבַר) and *Future* (עָתִיד).

b. Moods: Two forms of the Infinitive (מְקוֹר fountain), an *absolute* and a *construct*; an Imperative צֹוִי (command), excepting in Pual and Hophal as pure passives; two *Participles*, [בִּינוּנִי (middle) or הִיָּה (,being,')] Part. of the verb הִיָּה to be], a Part. active (פּוֹעֵל), a Part. passive (פְּעוּל), as derived nominal forms.

c. Two Numbers: Singular (יָחִיד alone, single), Plural (רַבִּים many).

d. Three Persons: I. P. (מְדַבֵּר בְּעַדוֹ speaking for himself), II. P. (נִמְצָא present), III. P. (נִסְתָּר concealed, hidden).

e. Two Genders: Masculine (זָכָר a male), Feminine (נְקֵבָה a female).

§ 28. CLASSES.

1. The verbs are divided into *regular* or *perfect* and *irregular* or *imperfect* verbs. Regular שְׁלֵמִים (perfect) are those, of which the three radicals undergo no change and always remain *audible*.

The regular verbs include the gutturals: i. e. verbs of which one or more radicals are of the אההער, the changes which they suffer affecting the vowels only, not the radicals.

2. The irregular are divided into חֲסֵרִים *Defective*, נְחִים *Quiescent* and כְּפוּלִים *Reduplicate*.

Defective verbs in some forms drop one or more of their

radical letters. Quiescents have one of the half vowels אהוי as radicals, which in some forms either drop or quiesce. Reduplicates have for the two last radicals similar letters.

3. From the old example פָּעַל, of which the *first* letter is פ, the *second* ע, the *third* ל, those, the first letter of which quiesces or drops, were called 'חֲסֵרֵי פ' or 'נְחִי פ' i. e. defective or quiescent in פ, those, the second letter of which quiesces, 'נְחִי ע' i. e. quiescent in ע, and those in which the third is quiescent, 'נְחִי ל' i. e. quiescent in ל. Thus נָגַשׁ is called פ"נ i. e. the פ or the first radical is נ; סוּר = ע"ו i. e. the ע or the second radical is ו; גָּלָה = ל"ה i. e. the ל or the third radical is ה; סָבַב is called ע"ע i. e. double ע, its second and third radicals being the same.

CHAPTER VI.

THE REGULAR VERB.

EXPLANATION OF THE SECOND PARADIGM.

§ 29. THE PRETERITE (עָבַר).

1. The principal vowel stands after the second radical. In the transitive verb it is Patach, in the intransitive Tsere or Cholem. For the sake of brevity the former are called: *Verbs middle A*, as קָטַל, the latter: *Verbs middle E*, as חָפֵץ to incline, to delight in, and *middle O*, as יָכַל to be able, can.

2. The Kamets in the first syllable is *pretonic* (§ 14 Rejection 1) and drops when the tone or accent is thrown forward: as קָטַלְתֶּם ye have killed.

3. The conditions of Person, Number and Gender are indicated in the preterite by attaching at the end fragments of the personal pronouns, which are called: *Affirmatives*. (§ 15, 2. Note).

4. The affirmatives of the preterite are :

Person:	1.		2.		3.
		m.	ת		—
Singular.	הִי com.	f.	תְּ	f.	הָ
		m.	הֵם		
Plural.	נִי com.	f.	תֵּן	com.	וְ

5. The vowel in the second syllable: — , — , — drops in the third person fem. and plur.: as קָטְלוּ, קָטְלָה (§ 14 Rejection 3).

With a pause accent it is restored: as יָכְלָה, חָפְצָה, קָטְלָה (§14 Rising II).

6. The verbs middle E. generally lose the sound — in their inflection: as חָפְצָה, חָפֵץ.

The verbs of middle O retain the Cholem in the second sing. and first persons: as יָכְלָהּ, יָכְלָהּ.

In those cases, however, where the tone is shifted, Cholem changes into Kamets-Chatuph: as יָכְלָהֶם.

7. Verbs ending with ת suffer a rejection of the ת before the affirmatives beginning with ה: as כָּרַתְּ for כָּרַתְתָּ, from כָּרַת, כָּרַתִּי, כָּרַתְּם (§ 12, 6. B. 1.)

8. In combinations with the affirmatives הִי, הֵם, הֵן the word is Milel, otherwise Milra: as קָטְלָהּ, קָטְלָהּ, קָטְלָהֶם. (§ 9, 12. II. m.).

9. Syntactical rules § 100.

EXERCISE 40.

מִה־גָּדְלוֹ¹ מַעֲשֵׂי² יְהוָה מֵאֵד³ עֲמָקוֹ⁴ מִחֲשְׁבוֹתֶיךָ⁵: יְהוָה
מִקּוֹלֶךָ⁶ גָּדְרוּ⁷ עַמִּים: אִם⁸ חֲכָמָה⁹ חֲכָמָה⁹ לָךְ: נִמְלָה¹⁰
אֲגִידָה¹¹ בְּקִצִּיר¹² מֵאֲבֵלָה¹³: זָכְרֵנוּ¹⁴ אֶת־הַדָּגָה¹⁵ אֲשֶׁר
אָכְלָנוּ¹⁶: צִר¹⁷ אֶת־אִמְרֶת¹⁸ אֲנִי בְלִילַת יָפִי¹⁹: מִי אֲמַר
פַּעֲלָהּ²⁰ עוֹלָה²¹: כִּשְׁלָה²² בְּרוּחַ²³ אִמִּי: שָׁמַרְתִּי²⁴ בְּקוֹרֶיךָ²⁵:

לֹא־אַתֶּם שְׁלַחְתֶּם²⁶ אֶתִּי הִנֵּה²⁷ כִּי²⁸ הָאֱלֹהִים: שְׂאוּל²⁹ לְבָר³⁰
הַמְּלוּכָה³¹ עַל־יִשְׂרָאֵל: קָטַנְתִּי³² מִכָּל־הַחֲסָדִים³³: אֶרֶץ־נִהְיָה³⁴
יְבוּלָה³⁵: דְּרִשְׁתִּי³⁶ אֶת־יְהוָה: יָכַלְתָּ³⁷ עִמָּד³⁸: וְלֹא־יָכַל מֹשֶׁה
לָבוֹא³⁹ אֶל־אֱהֹל מוֹעֵד⁴⁰ כִּי⁴¹ שָׁכַן⁴² עָלָיו הָעָנָן⁴³ וּבָדַד⁴⁴ יְהוָה
מִלֵּי⁴⁵ אֶת־הַמִּשְׁכָּן⁴⁶: בָּזָאת וּבָזָאת יַעַן⁴⁷ אֲחִיתָפֶל⁴⁸ אֶת־
אַבְשָׁלוֹם⁴⁸ וּבָזָאת וּבָזָאת יַעֲזֹתִי אֲנִי:

to be great¹ work² very³ to be deep⁴ thought⁵ voice⁶ to flee⁷ if⁸ to be or
become wise⁹ ant¹⁰ to gather¹¹ harvest¹² food¹³ to remember¹⁴ fish¹⁵ to eat¹⁶
Tyre¹⁷ to say¹⁸ the perfection of beauty¹⁹ to work²⁰ iniquity²¹ to fall²²
street²³ to keep²⁴ precept²⁵ to send²⁶ hither²⁷ but²⁸ Saul²⁹ to take³⁰ rule,
dominion³¹ to be too little³² mercy³³ to give³⁴ the produce³⁵ to seek³⁶ to be
able³⁷ to endure³⁸ to enter³⁹ the tent of the congregation⁴⁰ because⁴¹ to rest⁴²
cloud⁴³ the glory of⁴⁴ to fill⁴⁵ dwelling, Tabernacle⁴⁶ to counsel, to advice⁴⁷
n. p. m.⁴⁸.

EXERCISE 41.

Rachel¹ stole² the images³. Why⁴ hast thou sold⁵ thy
horse? Jacob⁶ rent⁷ his clothes⁸. A dream⁹ I dreamed¹⁰.
Why have you not sent¹¹ a messenger¹² to our father¹³? The
woman dipped¹⁴ the bread¹⁵ in¹⁶ vinegar¹⁷. Ruth¹⁸ gleaned¹⁹
ears²⁰ in the field. Our enemies²¹ took²² our city (f.) and all its
men they killed²³ with¹⁶ the sword²⁴. Why did you laugh²⁵?
(fem.) They have not kept²⁶ the covenant of God. We
loved²⁷, I loved. Thou wast able²⁸, you were able. I slept²⁹,
Ye slept (fem.), thou hast cut³⁰, I have cut, Ye have cut.
The Hebrews³¹ went over³² Jordan³³. Jacob gave³⁴ Esau³⁵
bread and pottage³⁶ of lentils³⁷. Sacrifice³⁸ and offering³⁹
thou didst not desire⁴⁰, burnt offering⁴¹ and sin offering⁴²
hast thou not required⁴³.

רַחֵל¹ נָגְבָה² תְּרָפִים³ (pl.) לָמָּה⁴ מָכַר⁵ יַעֲקֹב⁶ קִרְעָה⁷ בְּגָדָיו⁸ (pl.) חֲלוֹם⁹
חָלַם¹⁰ שָׁלַח¹¹ מַלְאָךְ¹² אָבִי, with suff. אָבִי, לָחֵם¹⁵ בַּכֶּחֱזֶק¹⁷
רוּת¹⁸ לָקְטָה¹⁹ שְׂבָלִים²⁰ (pl.) אֲבִיבִים²¹ לְבָר²² הָרֶגַע²³ חָרַב²⁴ (in Pause! §. 14)
צָחַק²⁵ שָׁמַר²⁶ אָהָב²⁷ יָכַל²⁸ יָשָׁן²⁹ בָּרַת³⁰ עֹבְרִים³¹ (pl.) עָבַר³²
יָרַח³³ נָתַן³⁴ עָשָׂיו³⁵ נָזִיד³⁶ עֲדָשִׁים³⁷ (pl.) יָבַח³⁸ מִנְחָה³⁹ חֶפֶץ⁴⁰ עוֹלָה⁴¹
חֲטָאָה⁴² שָׂאֵל⁴³ (in pause)

§ 30. THE INFINITIVE.

1. The second groundform is the Infinitive **קטל** to kill. It is called *construct*, because it is always connected with the Prefixes **בכלם**, or with a following noun: as **אַרְבַּדִּים** to lie in wait for blood. With the prefixes: as **בְּקָטַל** in killing, **בְּקָטַל** as killing, **לְקָטַל** to kill, **מִקָּטַל** from killing.

2. The **בכ"ל** are regularly vowel ess; the Chirek here is a helping vowel. The Dagesh after the **מ** is for the assimilated **ן**, **מִקָּטַל** for **מִן קָטַל**. Of **בכ"ל** the **ל** is most closely connected, so that the following Sh'va is silent, while the Sh'va after **ב** and **כ** are vocal: as **לִנְפֹל**, but **בִּנְפֹל**, **כִּנְפֹל**. (§ 11, 7.)

3. The Cholem is shortened before Makkef: as **מִשָּׁל־בָּנוּ**.

4. The Infinitive has a form with Patach of but rare occurrence: as **שָׁבַב** to lie down, **שָׁפַל** to be humiliated. Sometimes it is lengthened by **ה־**: as **לְקַרְבָּה** to approach.

5. The second form of the Infinitive is the *Inf. absolute* **קָטַל**, with immutable Cholem. It is used *before* or *after* finite verbs to indicate continued action, energy, intensity: **שָׁמַר הַשָּׁמַר הָלוֹךְ וְגָעוּ** they went, going on and lowing, **יֵשׁוּעַ יְהוֹשִׁיעַ** ye shall diligently keep.

6. Syntactical rules §§ 105, 106.

EXERCISE 42.

לָבֵן הָלַךְ לָגוֹז׃¹ אֶת־צֹאֲנוֹ׃ הוּ׃² גְּבוּרִים לְמִסְכָּ׃³ שָׁכַר׃⁴
פָּקֵד׃⁵ פָּקֵדְתִּי אֶתְכֶם׃ שָׁמַר אֶת יוֹם הַשַּׁבָּת׃⁶ טָעַם׃⁷ טָעַמְתִּי
בְּקִצָּה׃⁸ הַמָּטָה׃⁹ אֲשֶׁר־בִּדְרִי מָעַט׃¹⁰ דָּבִישׁ׃¹¹ יַעַת׃¹² סָפּוֹר׃¹³ וַעַת
רְקוֹד׃¹⁴ כְּנָפּוֹל׃¹⁵ לִפְנֵי בְנֵי־עוֹלָה נִפְלָתָ׃ אָהָה׃¹⁷ אֲרָנִי׃¹⁸
אֱלֹהִים הַמָּאֵם׃¹⁹ מֵאִסָּת אֶת־יְהוּדָה׃ פָּרַם׃²⁰ לָרָעַב׃²¹ לַחֲמָךְ׃²²
יָרַדְתִּי׃²³ לָגַנִּי׃²⁴ לִלְקֹט׃²⁵ שׁוֹשָׁנִים׃²⁶ בִּימֵי׃²⁷ שִׁפְטִי׃²⁸ הַשִּׁפְטִים׃²⁹

נֵעַר³⁰ בָּפִיו³¹ מִתְמַךְ³² בְּשִׁחָר³³: לֹא-נָאֹוֶה לְכִסִּיל תִּעֲנוּג³⁴ אַף
כִּי-לִעֲבָד³⁵ מֶשֶׁל³⁷ בְּשָׂרִים:

shear¹ ho! wo²! mix³ strong drink⁴ to think of⁵ sabbath⁶ to taste⁷ with the end of⁸ rod⁹ a little¹⁰ honey¹¹ time¹² to lament¹³ to leap¹⁴ to fall¹⁵ sons of¹⁶ ah! alas¹⁷! Lord¹⁸ to reject¹⁹ to break assunder²⁰ a hungry one²¹ thy bread²² to go down²³ garden²⁴ to gather²⁵ lilies²⁶ the days of²⁷ to judge²⁸ judges²⁹ he that shaketh³⁰ hand³¹ to hold³² כ here includes negation § 106, 2. bribe³³ good cheer, delight³⁴ much less³⁵ slave, servant³⁶ to rule³⁷.

EXERCISE 43.

God made¹ the sun² and the moon³ to rule⁴ over⁵ the day and over the night. I hired⁶ a reaper⁷ to reap⁸ the wheat⁹ and a builder¹⁰ to repair¹¹ the house. They have slaughtered¹² an ox to sell its meat¹³. He gave me raiment¹⁴ to put on¹⁵. I have rejected¹⁶ thee that thou shouldst not reign¹⁷ (from reigning) (§ 106, 2.) over¹⁸ them. The Lord said¹⁹ that He would dwell²⁰ (tr. to dwell) in the thick²¹ cloud²¹. The man went out²² to lie²³ on²⁴ his couch²⁵.

עָשָׂה¹ שָׁמַשׁ² יָרַח³ מֶשֶׁל⁴ ב 5 שָׂכַר⁶ קוֹצֵר⁷ קָצַר⁸ חֲתָה⁹ בָּנָה¹⁰ בָּרַק¹¹
טָבַח¹² בְּשָׂרוֹ¹³ בְּגֵר¹⁴ לָבַשׁ¹⁵ מָאֵס¹⁶ מָלַךְ¹⁷ עַל¹⁸ אָמַר¹⁹ (with plur. suff.)
שָׁכַן²⁰ עָרַפֶּל²¹ יָצָא²² שָׁכַב²³ ב 24 מִשְׁכָּב²⁵:

§ 31. THE FUTURE.

1. The future is formed from the second groundform קָטַל by prefixing the preformatives אֵיתָן, which are originally vowelless, and receive the helping vowel Chirek. א receives Seghol. (§ 14. Rising I. a.)

2. The preformatives אֵיתָן indicate the personal relation, while the affirmatives determine the relations of Gender and Number.

3. The preformatives and the affirmatives of the future are:

Person:		1.	2.	3.
Sing.	com.	א	m. ה	m. י
			f. ת-י	f. ת
			m. ת-ו	m. י-ו
Plur.	com.	נ	f. ת-נָה	f. ת-נָה

4. The Cholem in the second syllable generally is only to be found in the transitive verbs (middle A), whilst the verbs middle E and O regularly have Patach: as יגדל from גדל to be or become great, יכבד from כבד to be honored, יקטן from קטן to be little, small. Before Makkef, Cholem is changed into Kamets-Chatuph: as ויכתב־שם and he wrote there.

5. The vowel of the last syllable which drops before the affirmatives commencing with a vowel (§ 14, Rejection 3.), is regularly restored in pause. The restored vowel requires the tone and lengthens its restored A vowel (Patach) into Kamets: as יגדלוּ, but תִּקְטְלוּ, but יגדלוּ they will be great.

6. The forms ending in ו or י— have occasionally, especially at the end of a period, a paragogic ו. (§ 12. 6. C.) In this last case the vowel of the second syllable is restored: as ירגזוּ, but תִּדְבְּקוּ, but ירגזוּ.

7. The form תקטלנה often appears without the ה; as ותאמרן.

8. Syntactical rules, see § 101.

EXERCISE 44.

בִּאֵין¹ גִּרְגָן² יִשְׁתַּק³ מָרוֹן⁴: יִהְיֶה יִסְפָּר⁵ עַמִּים: עַד־מָתִי⁶
 תִּשְׁפָּטוּ עוֹלָם⁷: עַד־מָתִי עֲצֹל תִּשְׁכַּב⁸: אִם־יִהְיֶה לֹא־יִשְׁמַר־עִיר
 יִשׂוּא⁹ שָׁקֵד¹⁰ שׁוֹמֵר¹¹: לֹא אֶמְשַׁל¹² אֲנִי בָכֶם וְלֹא־יִמְשַׁל בְּנִי
 בָּכֶם יִהְיֶה יִמְשַׁל בָּכֶם: מִה־יִּצְדַּק¹³ אֲנוּשׁ¹⁴ עַם־אֵל: עֲשִׂיר¹⁶
 בְּרָאשִׁים¹⁷ יִמְשַׁל: בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ¹⁸: לֹא־תִגְנֹב¹⁹:
 אֵל²⁰ תִּגְזֹל²¹ דָּל־²² זֶרַע²³ עוֹלָה יִקְצֹר²⁴ אֶן־²⁵: יֵר חֲרוּצִים²⁶
 תִּמְשַׁל: יִשְׂרָאֵל²⁷ יִשְׁכְּנוּ²⁸ אֶרֶץ: עַם הַנְּעָרִים²⁹ אֲשֶׁר לִי
 תִּדְבְּקוּ³⁰: שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת³¹ יְהוָה אֱלֹהֵיכֶם: אֵל־
 תִּשְׁמַחִי³² בֶּת־³³ אָדָם³⁴: שֵׁם רְשָׁעִים³⁵ יִרְקַב³⁶: כִּסִּיל יִכְרֹשׁ³⁷

אֵלֶּה³⁸ : זֶרַע וְקָצִיר וְקָר וְחֹם⁴⁰ וְקִיץ וְחֹרֶף⁴¹ וַיּוֹם וְלַיְלָה
לֹא יִשְׁכָּחוּ⁴² :

without¹ tattler² to cease³ strife⁴ to count⁵ how long⁶ injustice⁷ to lie down, to sleep⁸ in vain⁹ to wake, to watch¹⁰ the keeper, watch-man¹¹ to rule¹² to be just¹³ man¹⁴ with¹⁵ rich¹⁶ poor¹⁷ to cleave¹⁸ to steal¹⁹ not²⁰ to rob²¹ poor²² he that soweth²³ to reap²⁴ vanity²⁵ the diligent²⁶ upright²⁷ to dwell²⁸ young men²⁹ to keep fast³⁰ commandments³¹ to be joyful³² daughter³³ Edom³⁴ unrighteous, a sinner³⁵ to decay or perish quickly³⁶ to spread out, to extend³⁷ folly³⁸ cold³⁹ warmth, heat⁴⁰ autumn, harvest, frequently including (as here) the winter⁴¹ to cease⁴².

EXERCISE 45.

In that day shall be great¹ the mourning² in Jerusalem³. The Lord shall judge⁴ the world⁵ in righteousness⁶. In those days⁷ I will pour out⁸ my spirit⁹ upon¹⁰ all flesh¹¹. Do ye thus¹² requite¹³ the Lord¹⁴? The work shall be heavy¹⁵ upon¹⁶ the men. Of thee¹⁷ she will require¹⁸ the blood¹⁹ of her brother²⁰, for²¹ thou hast killed²² him. I shall make²³ a covenant with²⁴ you, for you are my people²⁵, that I have chosen²⁶.

גִּדְלָה 1 מְסַפֵּר 2 יְרוּשָׁלַיִם 3 שָׁפַט 4 תִּבְלֵה 5 צָדַק 6 יָמִים 7 שָׁפַךְ 8 רוּחַ 9 עַל 10
בָּשָׂר 11 וְזֹאת 12 נִמְלֵךְ 13 לְ seldom as here with עֲבָדָה 14 כְּבֹרָה 15 קָטַל 16
אֶת 17 בְּרִית 18 דָּם 19 אֶת (with suff.) כִּי 21 קָטַל 22 בְּרִית 23
אֶת, (אֶת־) 24 עַם 25 (עִמִּי) בְּרֹר 26.

§ 32. THE LENGTHENED FUTURE OR OPTATIVE.

1. The first persons in Sing. and Plur. of all the active future tenses are frequently lengthened by the syllable ה־, seldom ה־, which has the tone and affects the final vowel of the future, in the same manner as the affirmatives ו and י־: as נִקְטְלָה, אִקְטְלָה.

2. The lengthened form has the signification of the optative and expresses *self excitation, purpose, direction of the will*: as נִשְׂמְחָה let us be joyful! —

NOTE. In a few instances it is found attached to other persons: Is. 5, 19. Ez. 23, 20, Ps. 20, 4. (with ה־).

EXERCISE 46.

אֶלְמָדָה¹ מְצוֹתֶיהָ: אֶקְבְּרָה² אֶת־מֵתִי³ שָׁמָּה⁴: נִדְרָשָׁה⁵ אֶת־
 יְהוָה: נִקְרְבָה⁶ הָלוֹם⁷ אֶל־הָאֱלֹהִים: אֶקְבְּצָה⁸ מִיִּשְׂרָאֵל
 רָאשִׁים⁹: הָאֵין פֹּה¹⁰ נָבִיא¹¹ עוֹד¹² וְנִדְרָשָׁה¹³ מֵאֵתוֹ: אֶשְׁמְרָה
 לִפִּי¹⁴ מִחֶסֶם¹⁵: נִשְׁמְרָה דָּרְךְ יְהוָה: עַל־זֹאת¹⁶ אֶסְפְּרָה¹⁷:
 בָּאֵי¹⁸ וְנִבְרַכָּה¹⁹ לְפָנַי יְהוָה:

to learn¹ to bury² a dead person³ thither⁴ to seek⁵ come near, approach⁶
 hither⁷ to gather⁸ heads, chiefs⁹ here¹⁰ prophet¹¹ further, besides¹² to ask,
 inquire¹³ mouth¹⁴ a muzzle¹⁵ therefore¹⁶ to wail¹⁷ come¹⁸ to bend the
 knee¹⁹.

EXERCISE 47.

Let us keep the testimony¹ of thy mouth². I may keep
 thy precepts³. Let us make a covenant, I and thou. I
 will pursue⁴ after⁵ David⁶. I will forget⁷ my complaints⁸.
 Let us send⁹ a letter¹⁰ unto the king of Israel. I will
 remember¹¹ these things¹² and I will pour out my soul¹³
 in me¹⁴. I will make¹⁵ with¹⁶ you an everlasting cove-
 nant¹⁷. At¹⁸ thy hand I will require¹⁹ the flock²⁰ of my
 father.

עֲרִית¹ פֶּה² (פִּי with suff.) פְּקוּדִים³ דָּרְךְ⁴ אַחֲרַי⁵ דָּוִד⁶ שָׁכַח⁷ שִׁחִי⁸
 שְׁלַח⁹ כְּפָר¹⁰ זָכַר¹¹ אֵלַי¹² נָפְשִׁי¹³ עַל־¹⁴ (with pl. suff.) כֶּבֶד¹⁵ ל¹⁶ בְּרִית¹⁷
 עוֹלָם¹⁸ מִן־¹⁹ (prefix) דָּרַשׁ²⁰ צֶאֱן²⁰:

§ 33. VAV CONVERSIVE.

1. The preterite when connected by ו with a preceding
 verb in the *future* or *imperative* is made dependant upon
 this verb, and its time is thereby seemingly changed — it
 receiving a future meaning.

Vice versa the future when connected by ו with a *past*
tense either expressed or understood, receives the significa-
 tion of the preterite. See § 102. 1. 2. 3. 4.

2. This ו is called *Vav Conversive* (וּו הַפְּתוּרָה). Pre-
 fixed to the preterite it is the simple ו or ו conjunctive: as
 וַאֲמַר he said, וַאֲמַר and he will say, וַפְּעַל he made,
 and he will make. Prefixed to the fut. it has Patach

and following Dagesh, before א Kamets (§ 14, II. 2.): as יִשְׁמַר be will keep, וַיִּשְׁמַר and he kept, וַאֲשַׁמַּר and I kept.

3. The pret. with Vav conv. removes the accent in the first and second person sing. to the ultimate syllable: as קָטַלְתִּי, but וְקָטַלְתִּי, אָמַרְתָּ, but וַאֲמַרְתָּ.

4. The fut. with vav conv. suffers the removal of its accent from the ultima to the penult, and consequently the last long vowel is changed into a short one. This rule, however, can never be applied to the fut. Kal of the *regular* verbs, because the penult here is always a closed syllable, § 9, 12, r. *General exception to this rule*: When the third radical is א, or the accent is a principal distinctive.

5. Syntactical rules, § 102.

EXERCISE 48.

וַיֹּאמֶר שְׂאוּל לָעַם אֲשֶׁר אִתּוֹ פָּקְדוּ-נָא² וּרְאוּ³ מִי הַלֵּךְ
מֵעַמּוֹנִי⁴ וַיִּפְקְדוּ וַהֲגִה אֵין יֹנְתָן⁵ וְנִשְׂא⁶ בָלִיו⁷: וַיִּשְׁלַח⁸ יֹנְתָן
אֶת-קִצֵּה⁹ הַמָּטָה אֲשֶׁר בִּידוֹ וַיִּטְבֹּל¹⁰ אוֹתָהּ בַּיַּעֲרָת¹¹ הַדְּבָשׁ:
וַהֲיָה עֵקֶב¹² תִּשְׁמְרוּן אֶת הַמִּשְׁפָּטִים¹³ הָאֵלֶּה וְשָׁמַר יְהוָה לָכֶם
אֶת-הַבְּרִית אֲשֶׁר בָּרַת¹⁴ עִמָּכֶם: צִדֵּק¹⁵ צִדֵּק תִּרְדּוּף¹⁶ וַיִּרְשֶׁת¹⁷
אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיהָ נָתַן לָהּ: וַיִּמְשְׁכוּ¹⁸ אֶת-יוֹסֵף¹⁹
מִן הַבּוֹר: וַיִּטְבְּלוּ אֶת-הַכֶּתֶנֶת²⁰ בָּדָם²¹: עֵינֶיהָ²² בִּשְׂדֵה אֲשֶׁר
יִקְצְרוּן וַהֲלִכְתָּ אַחֲרֵיהֶן²³: וַיִּפְקֹד דָּוִד אֶת-הָעָם אֲשֶׁר אִתּוֹ:
וַיִּתְקַע²⁴ יוֹאָב²⁵ בַּשּׁוֹפָר²⁶: וַהֲמִלֵּךְ לָעַם²⁷ אֶת-פָּנִיו²⁸ וַיִּזְעַק²⁹
הַמֶּלֶךְ קוֹל גְּדוֹל³⁰ בְּנֵי אֲבִשָׁלוֹם בְּנֵי בָנִי: דָּבָר שָׁלַח
אֲדָנִי בַּעֲקֵב³² וַנִּפֹּל³³ בִּישָׂרָאֵל³²: יְהוָה יְהִי³⁴ בְּכַסְלָהּ³⁵ וְשָׁמַר
רִגְלָהּ מִלִּכְר³⁶: אִם תִּשָּׁבֵב לֹא-תִפְחָד³⁷ וְשָׁכַכְתָּ וְעָרְבָה³⁸
שְׁנֵיהֶם³⁹:

number¹ interj. denoting respectful entreaty² and see³ from us⁴ n. p. m.⁵
the bearer of⁶ arms⁷ to put forth⁸ the end of⁹ to dip¹⁰ (honey) twig, honey-

comb¹¹ because¹² judgments¹³ to cut¹⁴, כָּרַת כָּרִית, to make a covenant (from the ancient custom of cutting up victims on such occasions.) justice, righteousness¹⁵ to pursue¹⁶ to inherit¹⁷ to draw¹⁸ n. p. m.¹⁹ coat²⁰ blood²¹ eyes²² after²³ to blow²⁴ n. p. m.²⁵ trumpet²⁶ to wrap around, to muffle²⁷ face²⁸ to cry, to lament²⁹ great, loud³⁰ n. p. m.³¹ ב into, upon; n. p. m.³² to fall³³ shall be³⁴ strength, support³⁵ capture, noose³⁶ to be in dread³⁷ to be sweet³⁸ thy sleep³⁹. * § 96, 3. 2.

EXERCISES 48.

And¹ God remembered his covenant with² Abraham. And¹ Abraham weighed³ to Ephron⁴ the silver⁵. And I hewed⁶ two⁷ tables⁸ of stone⁹, and he wrote¹⁰ on¹¹ the tables the¹³ ten¹² commandments¹³. And¹ a mighty¹⁵ king shall stand up¹⁴ and he shall rule (with) great¹⁶ dominion¹⁷. And¹ Moses¹⁸ wrote this law. And¹ Rachel stole the images¹⁹ that (belonged) to her father. Hear²⁰, O Israel, the Lord, our God²¹, the Lord is one²². And¹ thou shalt love²³ the Lord thy God. If²⁴ God will be²⁵ with me²⁶, and¹ will keep²⁷ me in this way²⁸, and¹ will give²⁹ me bread³⁰, then³¹ will I serve³² him forever³³. God shall send³⁴ his angel³⁵ before³⁶ thee, and thou shalt take³⁷ a wife³⁸ to my son³⁹ from thence⁴⁰.

8 לַחַת 7 שְׁנֵי 6 פָּכַל 5 בָּקָר 4 עֶפְרוֹן 3 שָׁקַל 2 אֵת 1 Connect „and“ with the verb!
 15 אֲבָנִים 9 כָּתַב 10 עַל 11 יְצִיעָה 12 דְּבָרִים 13 connect the article! : 13 גִּבּוֹר, 15
 18 מִשָּׁה cf. §. 90, 2. 17 מְשָׁל 16 רַב 14 stand up עָמַד, after the noun! cf. §. 90, 2.
 27 שָׁמַר 26 עֲפָרִי 25 יְהִי 24 אִם 23 אָהַב 22 אַחֲרָי 21 אֱלֹהִים 20 שָׁמַע 19 תִּרְפִּים
 35 מִלְּאֵן [fut. A.] 34 שָׁלַח 33 לְעוֹלָם 32 עָבַד (vav Conv.) 31 וְ 30 לָחֵם 29 גָּתַן 28 דִּרְךְ
 : 40 שָׁם [with suff. בְּנִי etc.] 39 בֵּן 38 אִשָּׁה 37 לָקַח [with plur. suff. לְפָנַי etc.] 36 לְפָנַי

§ 34. THE IMPERATIVE.

1. The imperative belongs to the second groundform: the infin. const., and in most instances is identical with it in form; as קָטַל Inf. const. and קָטַל Imp.

2. The verbs with A in the fut. retain the same in the imp.: as fut. יִשְׁכַּב he will lie down, יִלְבֹּשׁ he will be clothed, Imp. שָׁכַב, לָבַשׁ.

3. The Chirek in the f. sing. and m. plur. is called by

the ancient grammarians קלה תנועה light vowel, its sound, originated from Sh'va, being so lightly passed over, that it cannot form a closed syllable with the following Sh'va, hence עֲרֵכּוּ, read: ri-d'fu and not rid-fu, (§ 11, 7.).

4. To the imp. is annexed very often the paragogic הַ, expressive of wish and entreaty, emphasis. With paragogic הַ the form קטל becomes קטלה, the form קטל becomes קטלה: as שָׁכַב, שָׁכְבָה; שָׁמַר, שָׁמְרָה.

5. Before Makkef the Cholem is changed into Kamets-Chatuph: as דִּרְשָׁנָא enquire, I pray thee. שִׁפְט־צֶדֶק judge righteously.

6. In pause the dropped vowels O or A in the forms קטלו, קטלו return: as מִשְׁפָּט אֱמֶת שִׁפְטוּ execute true judgment.

7. After the imp. and fut. if the latter be lengthened (optat.), נָא is often put, as a particle of incitement and entreaty: I pray thee! (the German: doch! the Latin: dum with the imp. or quaeso, age.): as יָרֵךְ שְׁלַח־נָא put forth thy hand. אֲרֵרָה־נָּה I will go down.

8. Syntactical rules. § 104.

EXERCISE 50.

טְבִילִי פֶתַח¹ בַּחֲמִץ²: שִׁפְטוּ רַל וִיתוֹם³: חֲסֹר⁴ וּמִשְׁפָּט שְׁמֹר:
זֹאת זִכְרָה לִי יְהוָה לְטוֹבָה⁵: שְׁמְרָה זֹאת לְעוֹלָם⁶: אֶת־יְהוָה
הַגָּדוֹל⁷ וְהַנּוֹרָא⁸ זָכְרוּ: לְקַטּוֹ אֲבָנִים⁹: נִצֹּר¹⁰ לִישׁוֹנָה¹¹ מִרְעָה¹²:
כְּתִבוּ¹³ לָכֶם אֶת־הַשִּׁירָה¹⁴ הַזֹּאת: זָכוֹר כִּי עָפָר אֲנַחְנוּ:
שִׁמְעוּ¹⁵ דְּבַר¹⁶ יְהוָה: דִּרְשָׁנָה נָשִׁים¹⁷ אֶת־יְהוָה: נִצְרִי מִצּוֹת¹⁸
אֱמֶן¹⁹: סִפְרֵי הַכּוֹכְבִים: כִּרְתּוֹ²⁰ עֵץ²¹ וְשִׁפְכוּ²² עַל²³ הָעִיר
סִלְלָה²⁴ חֻקּוֹ²⁵ וְאַמְצוּ²⁶: שְׁלַחַה הַנֶּעֱר²⁷ אֵתִי: שְׁמֹר²⁸ תָּם²⁹
וְרָאָה³⁰ יֵשֶׁר כִּי־אַחֲרִית³¹ לְאִישׁ שָׁלוֹם: שִׁמְחוּ צְדִיקִים בְּאַרְנֵי:
שִׁכְבִי עַד הַבֶּקֶר: עֲבְרוּ³² מִהֲרָה³³ אֶת־הַמַּיִם כִּי־כָבֹהַ יַעֲצִן³⁴

עֲלֵיכֶם אֲחִיתָּל³⁵ : וְתִקְרָא³⁶ אִשָּׁה חֲכָמָה³⁷ מִן־הָעֵר שָׁמְעוּ
שָׁמְעוּ אֲמֹרֵנָא אֶל־יוֹאֵב קָרַב עַד־הֵנָּה : דְּרִישׁוּ טוֹב וְאֶל־רָע :

morsel, sc. of bread¹ vinegar² orphan³ mercy⁴ for good⁵ for ever⁶ great⁷
terrible⁸ stones⁹ keep¹⁰ tongue¹¹ evil¹² to write¹³ song¹⁴ to hear¹⁵ the
word of¹⁶ women¹⁷ the commandment of¹⁸ mother¹⁹ to hew²⁰ tree²¹ to cast²²
against²³ a mound, rampart²⁴ to be strong²⁵ to be courageous²⁶ boy, youth²⁷
to mark²⁸ the perfect (man)²⁹ behold³⁰ the end³¹ to pass over³² quickly,
hastily³³ to advise, with עַל against one³⁴ n. p. m.³⁵ then cried³⁶ wise³⁷. (f.)

EXERCISE 51.

Flee¹ (pl. m.) from this place. Write (pl. f.) a letter
to the king. Keep (sing. f.) the word of² the Lord. Seek³
(pl. m.) the Lord. Seek (sing. f.). Seek (pl. f.). Seize⁴
(pl. m.) the prophets of⁵ Baal⁶. Shut⁷ (pl. f.) the door⁸.
Keep (paragog.) this (f.) forever⁹. Preserve¹⁰ (paragog.)
my soul¹¹, for pious¹² I (am). Remember (parag.) this
(f.) my God! Stretch¹³ out¹³ thy hand towards* Him.
Send (parag. fut. A.) me, I pray thee, one¹⁴ of the young
men¹⁵. Offer¹⁶ unto God thanksgiving¹⁷. Sacrifice¹⁸
(pl. m.) to your God in the land! Trust¹⁹ in²⁰ the Lord
with²¹ all thine heart²². Remember (following Makkef!)
I pray thee, the word²³ of thy father.

בָּרַח¹ דְּבִיר² דְּרִישׁ³ תִּפְשׁ⁴ נְבִיאִי⁵ פִּעֵל⁶ סָנַר⁷ דָּלַת⁸ לְעוֹלָם⁹ שָׁמַר¹⁰
נִפְשִׁי¹¹ דְּקִיד¹² פְּוֹט¹³ אֵל *with pl. suff. אָדָר¹⁴ נְעָרִים¹⁵ זָבַח¹⁶ [fut. A.]
תּוֹרָה¹⁷ זָבַח¹⁸ פָּטַח¹⁹ אֵל²⁰ בָּ²¹ יָלַב²² [לְבִי with suff.] דְּבִיר²³.

§ 35. THE PARTICIPLE.

1. The participles are formed from the first ground-form
(the preterite). Kal has two participles, one active and one
passive. In the act., the first radical takes ך or ךָ, the
second ך; in the pass., the pretonic Kamets remains (in
sing. masc.), and ך (or sometimes, in order to form pass.
substantives י־ § 56, 3.) is inserted between the two last
radicals: קָטוּל killed; אָסוּר fettered, אִסְרִי a prisoner.

2. The participle involves in its signification the person
or thing to which the action is attributed: as שָׁמַר keeping,
properly one that keeps, or a keeper, אֹהֵב a loving person,

friend, אָהוּב a beloved person. The participle thus having the character of a noun is treated as such: receiving the article: as הָאָהֵב, and possessing the same terminations of gender and number. (§ 57, § 58).

3. The part. preceded by the personal pronoun expresses present time: as אֲנִי הֹלֵךְ I go.

4. קָטַל (or קוּטַל) is the regular participle of the verbs middle A, like קָטַל; the participles of the verbs middle E and O are identical in form with the pret.: as זָקֵן (to be or grow old) pret., זָקֵן part. יָגֵר (to fear) pret., יָגֵר or יָגוּר part.

5. Sometimes poetically, the old union-syllable י- is appended to the st. const. m. and f. of the part. act.: as שֹׁכֵנִי סִנְה the inhabitant of the thorn-bush. 5. Mos. 33, 16. הַצֹּרֵךְ הַכֹּהֵן who changes the rock; Ps. 114, 8. יֹשְׁבֵי Ps. 123, 1. אֲסָרִי 1. Mos. 49, 11. אֲהַבְתִּי Hos. 10, 11. Sometimes the י is not read: as יֹשְׁבֵתִי, יֹשְׁבֵתִי Jer, 22, 23. 51, 13.

6. The inflection of the participles active and passive are:

Part. act.

S.	P.
m. קוּטַל	m. קוּטְלִים
f. קוּטַלַּת	f. קוּטְלוֹת
(קוּטְלָה)	

Part. pass.

S.	P.
m. קְטוּל	m. קְטוּלִים
f. קְטוּלָה	f. קְטוּלוֹת

7. Syntactical rules. § 107.

EXERCISE 52.

אֱלֹהִים מִשַׁל בְּכָל: יְהוָה אֱהָב¹ צְדִיקִים: שְׁמֵרִים הֵם אֶת-
 דֶּרֶךְ יְהוָה כַּאֲשֶׁר² שְׁמְרוּ אֲבוֹתָם³: דְּבוּרָה שִׁפְטָה אֶת-יִשְׂרָאֵל
 בָּעֵת הַהִיא: יִשְׁפֹּט יְהוָה הַשִּׁפְט הַיּוֹם בֵּין⁴ יִשְׂרָאֵל וּבֵין עַמּוּן:
 הַזֵּרְעִים בְּדַמְעָה⁵ בְּרִנָּה⁶ יִקְצְרוּ: כָּשֶׁל⁷ עוֹזֵר⁸ וְנָפַל עוֹזֵר:
 הִלֵּא-הִיָּא כְּתוּבָה עַל-סֵפֶר⁹ הַיָּשָׁר: יֵשׁ¹⁰ עוֹשֶׁר¹¹ שְׁמוֹר
 לְרַעָה¹²: גּוֹזֵל אָבִיו¹³ וְאִמּוֹ¹⁴ וְאָמַר אֵין¹⁵-כִּשְׁעֵי¹⁶ חֶבֶר¹⁷ הוּא
 לְאִישׁ מִיִּשְׂרָאֵל¹⁸: קוֹל¹⁹ דְּבָרִים²⁰ אֶתָּן שְׁמָעוֹת: מִיִּהְיֶה
 הַחֶפֶץ²¹ חַיִּים: מִים גְּנוּבִים יִמְתְּקוּ²²: אֶת רוֹבֶצֶת²³ תַּחַת²⁴

מִשְׁאֵךְ²⁵ : צִדְקָתָהּ²⁶ יְהוָה עֲמֻדָתָהּ²⁷ לְעַד²⁸ : סוּמָךְ²⁹ יְהוָה לְכָל-
הַנִּפְלִים : הָאֲנָשִׁים³⁰ הָאֵלֶּה שְׁלָמִים³¹ הֵם : אֵלֶּה הַפְּקוּדִים
אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן : הַחֶכֶם עֵינָיו בְּרָאשׁוֹ וְהַכְסִיל בַּחֲשֵׁךְ
הוֹלֵךְ : אֹהֵב כֶּסֶף לֹא-יִשְׁבַּע³² כֶּסֶף : שֹׁמֵר רוּחַ לֹא יִזְרַע : יְהוָה
נִתֵּן לִי־עֹף³³ כַּחַם : דּוֹר הָלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֲמֻדָתָהּ :

to love¹ as² their fathers³ between⁴ tear⁵ joy⁶ to totter⁷ to help⁸ book⁹
there is, are¹⁰ riches¹¹ evil, harm¹² his father¹³ his mother¹⁴ (it is) not¹⁵
transgression¹⁶ companion¹⁷ destruction, corruption¹⁸ sound¹⁹ words²⁰ de-
sire²¹ to be sweet²² to lie down²³ under²⁴ thy burden²⁵ righteousness of²⁶
to stand, endure²⁷ for ever²⁸ to uphold²⁹ men³⁰ peaceable³¹ to have abund-
ance of³² faint³³.

EXERCISE 53.

The Lord raiseth up¹ (those that are) bowed down².
Three³ kings⁴ are standing up⁵. Wherefore⁶ do ye trans-
gress⁷ the commandment⁸ of the Lord? The wealth of⁹
the sinner¹⁰ is laid up¹¹ for the just. The iniquity of¹²
Ephraim¹³ is bound up¹⁴, his sin¹⁵ is hid¹⁶. She dwells¹⁷
in the midst¹⁸ of my people. Ye (fem.) go¹⁹ the way²⁰ of
all the earth. The beasts²¹ of the field flee²¹ from²² the
lion²³. The door²⁴ is opened²⁵. Wherefore liest thou²⁶
upon²⁷ thy face²⁸? The ant²⁹ gathereth³⁰ her food³¹ in
the harvest³². The fool foldeth³³ his hands³⁴ together³⁵.

זָקַף¹ כָּפַף² שְׁלָשָׁה³ מְלָכִים⁴ עָמַד⁵ לְמִדָּה-זָה⁶ עָבַר⁷ פָּה⁸ st. const.⁹ חִיל¹⁰ חִיל¹¹ st. const.¹² עֵין¹³ אֶפְרַיִם¹⁴ צָרַר¹⁵
חֲטָאתָּ¹⁶ (fem.)¹⁷ צָפַן¹⁸ שָׁכַן¹⁹ בְּתוֹךְ²⁰ הַלֵּךְ²¹ ב²² 19 הֶרֶף²³ חַיִּית²⁴ 21 פָּרַח²⁵
מִפְּנֵי²⁶ אֲרִי²⁷ (fem.)²⁸ הִלֵּית²⁹ 24 פָּתַח³⁰ נָפַל³¹ 26 עַל³² 27 פָּנִיךְ³³ גִּמְלָה³⁴ [fem.]³⁵
אָנַר³⁶ 30 מֵאֵכֶל³⁷ 31 קָצִיר³⁸ 32 חֶבֶק³⁹ 33 יָדָיו³⁴ :

§ 36. NIPHAL.

1. The two principal forms again pointed out in the
paradigm by larger type, are the preterite נִקְטַל and
the inf. const. הִקְטַל. To the first corresponds the
participle נִקְטָל, with the exception of having like all the
other participles of the passive conjugations Kamets under

the second radical. The rest of the forms coincide with the second principal form **הִנָּקַטַל**, for **הִנָּקַטַל**.

2. From the original **יִהְיֶה נִקְטַל** (§ 31, 1.) arises **יִנָּקַטַל** (§ 12. 6, B. 3.), from this, **יִקְטַל** (§ 12, 4), the future Niphal. The first person of the fut. is sometimes found with Chirek under א: as **אֶשְׁכַּט** I shall judge. The optative always has Chirek: as **אֶמְלֹטָה** I will escape.

3. The 3 pers. fem. of the pret. **נִקְטְלָה** is in pause **נִקְטְלָה** (§ 14. Rising II), identical with the feminine of the participle **נִקְטְלָה**. They are distinguished by the position of the accent: **וַיִּרְעוּ נִשְׁבְּרָה** (*Milra*) part., **וַיִּרְעוּ נִשְׁבְּרָה** (*Milel*) is preterite. (§ 9, 12, I. Note.)

4. In the Infin. after ב and ל, the ה occasionally drops and its vowel recedes (§ 12, 6. B. 3.): as **בִּכְשָׁלוֹ** for **בְּהִכְשָׁלוֹ**.

5. The infin., imp. and fut., when followed by a monosyllabic word, throw back the tone, shortening the final Tsere into Seghol (§ 9, 12, r., § 14, Shortening c.): as **יִלְכֹּד בָּהּ** he shall be taken by her, **זֶאת תִּכָּתֵב** this shall be written.

6. With distinctive accents Patach is sometimes put for Tsere: as **וַיִּנְפֹּשׂ** and he was refreshed, **וַיִּנְמַל** and he was weaned.

7. The second and third persons plur. f. *regularly have Patach*, but once with Tsere: **תַּעֲנֶנָּה** Ruth 1, 13.

8. The imper. of Nif. is reflexive or reciprocal in meaning, for no passive verb would allow an imperative.

9. The participle passive of Kal and the part. Nif. thus differ in meaning: the part. Nif. representing the noun to which it belongs as being acted upon in *present time*, whilst the part. pass. of Kal does not take *the time* into consideration: as **הִדְלֹת נִפְתָּחָה** the door opened *now*, **הִדְלֹת** the door opened, **הִקְנָה הַנִּשְׁבֵּר** the cane broken *now*, **הִקְנָה הַשֶּׁבֶר** the broken cane.

10. The Inflection of the participle is:

S. m.	נִקְטֵל	P. m.	נִקְטָלִים
f.	נִקְטָלָה (נִקְטָלָה)	f.	נִקְטָלוֹת

EXERCISE 54.

רָשָׁעִים¹ יִבְשְׁלוּ בָרָעָה²: דֶּרֶךְ רָשָׁעִים בְּאַפְלָה³ לֹא יָדְעוּ
 בְּמָה⁴ יִבְשְׁלוּ⁵: עֲשִׂיר וָרֶשׁ⁶ נִבְגְּשׁוּ⁷: הוֹלֵךְ בַּחֲכָמָה יִמְלֹט⁸:
 תִּשָּׁבֵר⁹ בְּעֵץ עוֹלָה¹⁰: רָשָׁעִים בְּרִשָׁת¹¹ חַוִּי טָמְנוּ¹² נִלְכְּדָה¹³
 רִגְלָם¹⁴: נִבְשְׁנוּ¹⁵ בְּצַפּוֹר¹⁶ נִמְלָטָה מִפֶּחַח¹⁷ יוֹקֵשִׁים¹⁸ הִפִּיחַ נִשְׁבֵּר
 וַאֲנַחֲנוּ נִמְלָטְנוּ: זְרוּעוֹת¹⁹ רָשָׁעִים תִּשָּׁבְרָנָה וְסוּמָךְ צַדִּיקִים
 יִהְיֶה: דָּל מֵרָעָהוּ²⁰ יִפְרֹד²¹: שִׁבְלֶךְ²² דָּם הָאָדָם בָּאָדָם דָּמוֹ
 יִשָּׁפֵךְ: חוֹי צִיּוֹן²³ הַמְּלֹטִי: בַּטּוֹבָה²⁴ יִקְצוּף²⁵ שׁוֹנֵא²⁶ וּבָרָעָה²⁷
 יִפְרֹד אוֹהֵב²⁸: הַפֶּרֶד מִשְׁנֵאָה וּמֵאוֹהֵב הוֹחֵר²⁹: הַשֹּׁפֵט טָרֵם³⁰
 תִּשָּׁפֹט: נִכְסָפָה³¹ נִפְשִׁי לַחֲצֵרוֹת³² יִהְיֶה: חֶלֶךְ הַלֵּכֶת בִּי-
 נִכְסֹף נִכְסַפְתָּ לְבֵית אָבִיךָ: הִשְׁמָרוּ לָכֶם פֶּן³³ תִּשְׁכַּחוּ³⁴ אֶת-
 בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר בָּרַת עִמָּכֶם: גִּבּוֹר לֹא-יִנָּצֵל³⁵
 בְּרֶב³⁶ כַּחַ: אִין-חֲשֹׁךְ וְאִין צִלְמוֹת³⁷ לְהִסְתֵּר³⁸ שָׁם³⁹ פָּעִלִי⁴⁰
 אָוִן: יְהוָה עָלֶיךָ נִסְמַכְתִּי⁴¹ מִנְעוּרִי⁴²: זֶרַע צַדִּיקִים נִמְלֹט⁴³:
 פְּשָׁעִים⁴⁴ נִשְׁמְדוּ יַחְדוֹ⁴⁵ אַחֲרֵית⁴⁷ רָשָׁעִים נִכְבְּרָתָה:

wicked¹ mischief² darkness³ at what⁴ stumble⁵ (the Tsere in Pause! § 14 Rising II.) poor⁶ to meet each other⁷ to deliver⁸ to break⁹ wickedness¹⁰ net¹¹ to hide¹² to take, catch¹³ their foot¹⁴ our soul¹⁵ bird¹⁶ snare¹⁷ fowls¹⁸ arms¹⁹ neighbour, friend²⁰ to separate²¹ to shed²² Zion²³ prosperity²⁴ to be grieved²⁵ enemy²⁶ adversity²⁷ friend²⁸ to take heed²⁹ before³⁰ to long³¹ courts³² that not, lest³³ to neglect, forget³⁴ to be delivered³⁵ multitude³⁶ shadow of death³⁷ to hide one's self³⁸ there³⁹ the worker of⁴⁰ to trust⁴¹ youth⁴² to be delivered⁴³ the transgressor⁴⁴ to be destroyed⁴⁵ together⁴⁶ the end, future⁴⁷.

EXERCISE 55.

The soul¹ of Jonathan² was knit³ with⁴ the soul of David. And⁵ the number⁶ of⁶ the children⁷ of⁷ Israel shall be as⁸ the sand⁹ of the sea, which will not be numbered¹⁰.

Is not¹¹ the whole¹² land before thee¹³? separate¹⁴ thyself, I pray thee, from me¹⁵. And⁵ they separated themselves the one¹⁶ from the other¹⁷. Suddenly¹⁸ Babylon¹⁹ is fallen and destroyed²⁰. Were ye also²¹ sold for²² slaves²³? Thus²⁴ saith the Lord: Behold²⁵, I²⁵ will give²⁶ this city into the hand of²⁷ the king of Babylon, and thou shalt not escape²⁸ out of his hand²⁹ but³⁰ shalt be caught³¹ and given into his hand. We are sold, ye (fem.) are sold, thou (fem.) art sold, ye will be delivered³². And in all³³ things³³ that I have said to you, be circumspect³⁴.

5 connect „and“ with the verb: and shall be וְהָיָה 4 ב 3 קָשֶׁר 2 יְהוֹנָתָן f. 1 נִפְשׁ
 15 מִעַלְי 14 פָּרַר 13 לְפָנַי 12 כָּל- 11 הָלֵא 10 כָּפַר m. 9 חוֹל 8 כִּי 7 בְּנִי 6 מִכָּפַר
 24 אִישׁ 16 מִעַל אֲחֵיו 17 פָּתָאם 18 בָּבֶל (fem.) 19 שָׁבַר 20 גַּם 21 לְ 22 עֲבָרִים 23 כֹּה
 Ni. 31 הִפֵּשׁ 30 כִּי 29 מִירוֹ Ni. 28 מָלַט 27 בֶּן 26 Part. act. 25 behold I הִנְנִי
 מָלַט Ni. 32 בָּל 33 שָׁמַר Ni. 34

§ 37. PIEL AND PUAL.

1. The first principal form is קָטַל, the second קָטַל. With the second are allied: the imp. קָטַל, the fut. יִקְטַל, the part. מִקְטַל. In Pual the two principal forms are identical.

2. Under the second radical the pret. Piel has Tsere, which changes in the inflection into Patach; as קָטַל, קָטַלְתִּי, קָטַלְתָּ. Occasionally even the principal form is found with Patach: as אָבַד וְשָׁבַר he destroyed and broke in pieces, especially before Makkef: לְמַרְדֵּת he teaches wisdom. Seghol in the following three verbs: דִּבֶּר to speak, בָּבֵשׁ to wash, כָּפַר to atone.

3. As the first radical in Piel and Pual must be vocalized for the following Dag., the preformatives of these conjugations can retain their original Sh'va: as יִקְטַל, מִקְטַל.

4. The participle in these and all the other conjugations (except Kal and Nif.) has a prefixed מ.

5. The inflection of the participles in Piel and Pual is as follows:

<i>Part. Piel.</i>		<i>Part. Pual.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטְּלִים	m. מְקַטֵּל	m. מְקַטְּלִים
f. מְקַטֵּלַת	f. מְקַטְּלוֹת	f. מְקַטֵּלַת	f. מְקַטְּלוֹת

NOTE I. Without מ the participle seldom occurs: as שֶׁבַח אֲנִי I praise, Ec. 4, 2. לָקַח taken, 2 Ki. 2, 10.

NOTE II. The feminine in Piel is usually ת־, the ending ה־ indicating a nominal signification: as מְכַסֶּפֶת a sorceress, witch. In Pual the fem. in ה־ is rarely found: מְעַשֶּׂה Is. 23, 12, מְלַפְדֶּה id. 29, 15.

6. In those forms of Piel and Pual, which have Sh'va under the second radical, the characteristic Dag. is often dropped: as שְׁלַחָה for שְׁלַחָה she dismissed.

7. The part. Pual like that of Nif. is distinguished by Kamets in the last syllable: as מְקַטֵּל.

8. The infin., imp. and fut., when followed by Makkef, or a word having the tone on the penult, generally take Seghol in the final syllable: as קִדְּשִׁי-לִי sanctify unto me; יִבְקֹשׁ-לוֹ he seeks him.

EXERCISE 56.

בַּת־בְּבִלַי¹ הִשְׁדּוּדָה² אִשְׁרֵי שִׁישְׁלָם³ לָךְ אֶת־גְּמוּלָךְ⁴ שְׁנִמְלֵת⁵
 לָנוּ: תַּחֲנוּגִים⁶ יִדְבֹּר⁷ רִישׁ: נִכְבְּרוֹת⁸ מְדַבֵּר בָּךְ עִיר הָאֱלֹהִים:
 כְּבֹד⁹ אֶת־יְהוָה מְהוֹנֶה¹⁰: אָנָּה¹¹ יְהוָה מְלֻטָּה נִפְשִׁי: תַּחֲלֵת¹²
 מִמִּשְׁכֵּה¹³ מַחֲלֵת¹⁴ לִבִּי¹⁵: חֲטָאִים¹⁶ תִּרְדֹּף¹⁷ רָעָה¹⁸: בִּקֵּשׁ¹⁹-
 לִי²⁰ חֲבֵמָה וְאֵין²¹: בִּידֶךָ יְהוָה לִגְדֹל²² וּלְחֹזֶק²³ לִבִּי: שֹׁמֵר²⁴
 תּוֹבַחַת²⁵ יִכְבֹּד: בִּקְשׁוּ צֶדֶק בִּקְשׁוּ עֲנוּהָ²⁶: תּוֹרָה יִבְקֹשׁוּ
 מִבְּהֶן²⁷: בְּבִסִּי²⁸ מִרְעָה לִבִּי: לֶמָּה שְׁלַמְתָּם רָעָה תַּחַת טוֹבָה:
 הִישָׁלַם תַּחַת טוֹבָה רָעָה: מִכְבֹּד אָבִיו יִכְבֹּד מִבְּנָיו²⁹: יְהוָה

יִשָּׁבֶה ³⁰ אֲבִיוֹן ³¹ מֵעוֹנֵי ³²: אֱלֹהִים יִבְקֹשׁ אֶת-הַנִּרְדָּף וְהַנִּרְדָּף
 יִבְקֹשׁ אֶת-אֱלֹהִים: בִּקְשׁוּ חֲזוֹן ³³ מִנְּבִיא וְתוֹרָה מִכֹּהֵן וְעֵצָה ³⁴
 מִזִּקְנִים ³⁵: הַסְפִּינָה ³⁶ חִשְׁבָּה ³⁷ לְהַשְׁבֵּר: חֲנִן ³⁸ אֲבִיוֹן מִכְּבָר
 עֲלִיוֹן ³⁹: אָדָם לַעֲמֹל ⁴⁰ יֵלֵךְ ⁴¹: גִּדּוֹל יְהוָה וּמְהַלֵּל ⁴² מְאֹד:
 שְׂמוּעָה ⁴³ טוֹבָה תִּרְשֶׁן ⁴⁴-עֲצָם ⁴⁵: הַשְׁחַד יַעֲוֶר ⁴⁶ בְּקָחִים ⁴⁷
 וּסְלָף ⁴⁸ דְּבָרֵי ⁴⁹ צַדִּיקִים: אִיּוֹב אָמַר אֶל-אִשְׁתּוֹ ⁵⁰ כְּדַבֵּר אַחַת ⁵¹
 הַנִּבְלֹת ⁵² תִּרְבְּרִי גַם אֶת-הַטּוֹב נִקְבַּל ⁵³ מֵאֵת הָאֱלֹהִים וְאֶת-
 הָרָע לֹא נִקְבַּל: בַּחֲסֵד וְאַמֶּת יִכְפֹּר ⁵⁴ עוֹן ⁵⁵: וְזָמְרוּ ⁵⁶ לָאֱלֹהִים
 וְזָמְרוּ:

Babylon¹ to destroy² to reward³ נָכִיל any act done, good or evil⁴ to do, show good or evil to any one⁵ entreaties⁶ to speak⁷ דַּבֵּר to speak entreatingly, glorious things⁸ to honor⁹ wealth, plenty¹⁰ interj. of entreaty, I pray¹¹ hope¹² to defer¹³ sickness¹⁴ the heart¹⁵ sinners¹⁶ to pursue¹⁷ wickedness¹⁸ to seek¹⁹ a scorner²⁰ אֵין not²¹ (including the verb *to be*,) to make great²² to give strength²³ to regard²⁴ reproof²⁵ meekness²⁶ priest²⁷ to wash²⁸ בָּנִים sons, children²⁹ to raise³⁰ poor, indigent³¹ affliction³² a vision³³ counsel³⁴ ancients³⁵ ship³⁶ to be about³⁷ to be merciful³⁸ (const. with acc.,) the Most High³⁹ toil, trouble⁴⁰ to bear, bring forth⁴¹ to praise⁴² a report⁴³ to make fat⁴⁴ bone, body⁴⁵ to blind⁴⁶ seeing, having the eyes open⁴⁷ to pervert⁴⁸ the words of⁴⁹ his wife⁵⁰ one of⁵¹ foolish women⁵² to receive⁵³ to forgive⁵⁴ sin⁵⁵ to sing hymns, praises⁵⁶.

EXERCISE 57.

Haman¹ stood up to make request² for³ his life⁴. Be- hold⁵, the righteous⁶ shall be recompensed⁷ on the earth. The Lord rewards⁷ the man of violence⁸. I taught⁹ ye (the) law¹⁰. Miriam¹¹ sung¹² praises¹² to the Lord, with¹³ the harp¹⁴. I have preached¹⁵ righteousness in a great¹⁷ congregation¹⁶. Did ye hope¹⁸ in¹⁹ the Lord? Why²⁰ have ye (f.) not met²¹ the traveller²², with bread and wa- ter? I shall not lie²³, thou (f.) wilt not lie, ye will not lie, they (f.) will not lie. Do (pl. fem.) not profane²⁴ the name²⁵ of our God. This (is) the law, (which) the Lord commanded²⁶ to teach you. Thou (f.) art gathering²⁷ ears. Five²⁸ cities²⁹ in the land of Egypt³⁰ are speaking³¹ the tongue of³² Canaan³³. The poor³⁴ (women) are seeking³⁵

bread. The ears are gathered by the poor. The tongue (f.) of Canaan is spoken in Egypt.

הָמֵן 1 פָּקַשׁ Pi. 2 עַל 3 נִבְּשׁוּ 4 הֵן 5 צָדִיק 6 שָׁלֵם [Pi. act.] 7 חָמַס 8 לָמַר 9 Pi. 17 תּוֹרָה 10 מְרִים 11 זָמַר Pi. 12 ב 13 פָּנֹר 14 פָּשַׁר Pi. 15 קָהַל 16 m. 17 שָׁבַר 18 אֶל 19 מְדַיֵּעַ 20 קָרַם Pi. 21 אֶרֶח 22 שָׁקַר Pi. 23 חָלַל Pi. 24 שָׁם 25 צִיָּה 26 לָקַט Pi. 27 שִׁבְלִים 27 חָמַשׁ 28 עָרִים 29 [f.] מְצָרִים 30 דָּבַר Pi. 31 שִׁפֹּת 32 בָּנִיעַן 33 אֲבִינֹת 34 פָּקַשׁ Pi. 35

§ 38. HIPHIL AND HOPHAL.

1. The first principal form is הִקְטִיל, the second הִקְטִיל. From the second are drawn all the other forms: imp. הִקְטִיל, fut. יִקְטִיל, part. מִקְטִיל, for יִהְיֶה הִקְטִיל, (§ 12. 6. B. 3.). In Hophal, even the two principal forms are the same.

2. Besides the lengthened fut. (§ 32) a shortened, or *apocopated future* exists, which in the regular verb is recognized only in Hiphil by a shortened form in Tsere: as יִקְטִיל fut., יִקְטַל apocopated fut.

3. The apocop. fut. is especially found:

a. In expressions of command and wish, more usually in prohibitions with אַל: as יִכַּרֶּת he may cut off, Ps. 12, 4. אַל-תּוֹצֵא let her bring forth, 1. Mos. 1, 24. אַל-תִּמָּחֵר hide not, Ps. 27, 9. אַל-תִּשָּׁחֵת destroy not, Ps. 57, 1. Hence called: *Jussive*.

b. After Vav. Conv. excepting in the first person, which generally retains יִ: as וַיִּקְטַל, but וַאֲשַׁמֵּד and I destroyed, Am. 2, 9. וַאֲשַׁלֵּךְ and I cast, Zec. 11, 13. וַאֲמַלִּיךְ and I made king, 1. Sam. 12, 1.

4. Before Makkef the Tsere of the imp. and apoc. fut. becomes Seghol: as הִסְכֵּן-נָא become familiar! Job 22, 21. וַיִּחְקֹב and he laid hold upon him.

5. The tone in Hi. differs from that of the other conjugations, in not resting upon the afform. הִ, יִ, and ו:

as **הַקָּטָלָה**, **הַקָּטָלָה**, **תִּקְטָלִי**. With Vav Conv., however, they receive in the pret. the tone: as **וְהִבְדִּילָהּ** and she shall divide, Ex. 26, 33.

6. In the inf. after **בכל** generally no contraction takes place, and the form remains **בְּהִקְטִיל**; occasionally, however, the ה drops and its vowel recedes: as **לִשְׁמֹד** to destroy, Is. 23, 11. **לִשְׁבִּית** to put an end to, Am. 8, 4. **לִאֲרִיב** to cause to languish, 1. Sam. 2, 33.

7. In Hophal there is a second form with Kubbuts: as **הִשְׁלַךְ** he is cast, Da. 8, 11. In the part. this form occurs more frequently, than the reg. one. **מִקְטָר**, Mal. 1, 11. **מִרְבֵּק**, Ps. 22, 16.

8. The inflection of the participles in Hiphil and Hophal are:

<i>Part. Hiphil.</i>		<i>Part. Hophal.</i>	
S.	P.	S.	P.
m. מִקְטִיל	m. מִקְטִילִים	m. מִקְטָל	m. מִקְטָלִים
f. מִקְטֹלֶת	f. מִקְטִילוֹת	f. מִקְטָלֶת	f. מִקְטָלוֹת

EXERCISE 58.

בֵּין-קָדֵשׁ¹ לַחֹל² לֹא הִבְדִּילוּ³: הִכְשִׁילָתָם⁴ רַבִּים בַּתּוֹרָה:
וַיֹּאמֶר⁵ שְׁמוּאֵל⁶ אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שְׁמַעְתִּי בְקֹלְכֶם וְאִמְלִיךָ⁷
עֲלֵיכֶם מֶלֶךְ: וַיְבַדֵּל אֱלֹהִים בֵּין הָאֹדֶר וּבֵין הַחֹשֶׁךְ: אֶל-תִּלְשָׁן⁸
עֶבֶד אֶל אֲדוֹנָיו⁹: וַתִּשְׁלַךְ¹⁰ אִשָּׁה אַחַת פֶּלֶח¹¹ רֶכֶב¹² עַל¹³-
רֹאשׁ אַבְימֶלֶךְ: אֲדָנִי¹⁴ הָאָרֶץ עַל-מָה הִטְבַּעוּ¹⁵: בִּירְךָ אֶפְקִיד¹⁶
רוּחִי יְהוָה אֶל אֵמֶת: לִזְוֹת¹⁷ שְׁפָתַיִם¹⁸ הִרְחַק¹⁹ מִמֶּךָ: אֶרֶךְ²⁰
אַפִּים² יִשְׁקִיט²² רִיב²³: כָּל-מִנְחַת²⁴ כֹּהֵן כָּלִיל²⁵ תִּקְטָר²⁶:
וַיִּמְלֹךְ דָּוִד אֶת-שְׁלֹמֹה²⁷ בְּנוֹ²⁸ עַל-יִשְׂרָאֵל: הַמִּשְׁבִּילִים²⁹
יִזְהִירוּ³⁰ בְּזֹהָר³¹ הָרָקִיעַ³²: מָאֹד מָאֹד הִשְׁפֵּל³³ רוּחְךָ כִּי אַחֲרִית
כָּל-אֲנוּשׁ רָמָה³⁴: עֲשִׂיר יְדָבָר כָּלֶם³⁵ מְקִי־שִׁבִּים³⁶ וְעַד מְרוֹם³⁷
מְנִישָׁאִים³⁸ מְלִיו³⁹: הִרְחַק מִרְשָׁע וִירְחַק⁴⁰ הוּא מִמֶּךָ: נִזְכִּירָה⁴¹

יָשָׁם יְהוָה: בְּסִילִים מָתִי תִשְׁכִּילוּ: וְתֹאמַר הָאִשָּׁה אֶל־יוֹאָב
הִנֵּה רָאִשׁוֹ מִשְׁלָךְ אֵלֶיךָ בְּעַר 42 הַחֹמָה 43: הִשְׁלַךְ עַל־יְהוָה
יְהִבֶּקֶה 44:

holy¹ profane² to divide, to show difference³ cause to stumble⁴ said⁵
n. p. m.⁶ to make a king⁷ to slander⁸ master, § 82, 4. b.⁹ to cast¹⁰ a piece¹¹
the upper millstone¹² upon¹³ fundament, foundations of¹⁴ to sink in, to fasten
in¹⁵ to commit¹⁶ perverseness¹⁷ lips¹⁸ to put far¹⁹ slowness²⁰ anger²¹ to
give rest, to still²² contention, quarrel²³ an offering to God²⁴ (especially a
bloodless offering) wholly, entirely²⁵ to burn sacrifices²⁶ Solomon²⁷ his
son²⁸ to be wise, pious²⁹ to shine³⁰ brightness³¹ firmament³² to humble³³
worm, collect. worms³⁴ all³⁵ (they all, § 98, 2.) to hearken³⁶ hight³⁷ to
lift up, exalt³⁸ words³⁹ to be far off⁴⁰ to mention with praise, i. e. to praise⁴¹
over⁴² wall⁴³ lot, fate⁴⁴.

EXERCISE 59.

Do not cause¹ a stranger² to dwell¹ in³ thy house⁴. This
woman lay⁵ upon her son⁶ and he died⁷ and she took⁸ my
living⁹ son from my bosom¹⁰ and laid¹¹ her dead¹² son
beside me¹³ while¹⁴ I slept¹⁵. And they stript¹⁶ Joseph¹⁷
of his coat¹⁸ and they cast¹⁹ him into²⁰ the pit²¹.
The wife²² of Potiphar²³ slandered²⁴ Joseph. Ye shall
not deliver²⁵ the servant²⁶ to²⁷ his master²⁸ who is es-
caped²⁹ from³⁰ his master unto ye. My sons³¹ strip off³²
your garments³³, my daughters³⁴ clothe³⁵ the naked³⁶.
This woman is clothing the poor. Hide³⁷ (sing. f.) the
child³⁸. Hide (pl. f.) this money. This girl³⁹ is hiding
her brother. Darius⁴⁰ was made king⁴¹ over the realm⁴²
of the Chaldeans⁴³. The girls⁴⁴ are warned⁴⁵. If⁴⁶ your
father⁴⁷ taught you wisdom⁴⁸ and knowledge⁴⁹, then⁵⁰ a
good property⁵¹ was given⁵² you as a possession⁵².

שָׁבַן 1 § 108 אֵל, not. Hi. Jussiv, 2 זָרַךְ 2 בְּתוֹךְ 3 בֵּיתְךָ 4 שָׁכַב 5 בְּנָה 6 וַיָּמָת 7 וַתִּקַּח 8
חֵי 9 (with the Article § 80, 2. § 90, 2.) חָק 10 שָׁכַב 11 Hi. 12 מָת 13 אֶצְלִי 14 וַיִּשֶׁן 15
פָּשַׁט 16 Hi. (with two acc. § 85, 2. b.) יוֹסֵף 17 כָּתְנָתָן 18 שָׁלַךְ 19 Hi. 20 § 19, 6. 21
בֹּרַ 22 אִשְׁתּוֹ 23 פּוֹטִיפָר 24 לָשֵׁן 25 Hi. 26 קָנָה 27 אֵל 28 אֶרְוִנוֹ 29
נָצַל 30 fut. Niph. 31 מַעֲמָם 32 פָּשַׁט 33 בְּנֵיכֶם 34 בְּנוֹתַי 35 לְבָשׁ 36 Hi. 37
עֲרוֹמִים 38 צָפַן 39 יֵלֶךְ 40 יֵלֶךְ 41 בְּרִיָּה 42 מַלְכוּת 43 כְּשֶׁרִים 44
נִעְרוֹת 45 זָהָר 46 אֵם 47 אֲבִיכֶם 48 חֲכָמָה 49 דַּעַת 50 אִזְ 51 נִחְלָה 52 [fem.] נָחַל 53 Ho.

§ 39. HITHPAEL.

1. In Hithpael the two principal forms coincide.

2. The rules given above (§ 12, 5.) apply to Hithpael. In Verbs commencing with a sibilant, transposition occurs: as **הִשְׁתַּמֵּר**, for **הִתְשַׁמֵּר**. Before **ז** the **ת** is changed into **ט**: as **נִצְטַדֵּק**, for **נִתְצַדֵּק** (§ *ibid.*).

3. Verbs commencing with **ר**, **ט**, **ת**, sometimes also with **נ**, **כ** and the sibilants, assimilate the **ת** of Hithp.: as **הִדְבָּה**, for **הִתְדַבָּה** (§ 12, 4.).

4. The pret. has usually Patach in the final syllable: as **הִתְחַזַּק** to show one's self courageous, 2. Ch. 13, 7. Patach occurs also in the fut. and imp., especially in pause, and in the future, when expressing command or wish: as **הִתְעַנֵּג** delight thyself, Ps. 37, 4; **הִתְקַדֵּשׁ** sanctify thyself, Jos. 3, 5. **אֶל-תִּתְעַלֵּם** hide not thyself, Ps. 55, 2. **יְתַבָּר שְׁמוֹ** His name be blessed! In pause the Patach oftentimes is lengthened into Kamets: **הִתְאַזָּר** he girded himself, Ps. 93, 1. **יְתְאַבֵּל** he mourns, Ez. 7, 12.

5. When the accent is thrown forward by Vav Conv. (§ 33, 3.), the Tsere in the pret. sometimes is shortened into Chirek: **וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי** I will show myself great and holy, Ez. 28, 23. **וְהִתְקַדַּשְׁתֶּם** and ye shall show yourself holy, Le. 11, 44.

NOTE I. A form of very seldom occurrence is *Hothpael* (with Kameth-Chatuph or Kubbutz under the preform. **ה**), the sense of which is purely passive, as **הִתְפַּקְדוּ** they were mustered, numbered, Num. 1, 47. **הִתְכַּבֵּס** (arising from **הִתְכַּבֵּס**) to be purified, Lev. 13, 55. **הִתְטַמָּא** to be defiled, Deut. 24, 4. **הִתְיַטֵּן** to be made fat, Is. 34, 6.

NOTE II. In later Hebrew (Mishna and Talmund) a pret. form Nithpael is very frequently used in a purely passive sense: as **נִתְאַרְמְלָה** she became a widow, **נִתְגַּיְרָה** she was made a proselyte, **נִתְגַּרְשָׁה** she was divorced, **נִתְרַפָּא** he was cured, etc. In Biblical Hebrew this form three times only occurs: **וְנִכְפַּר** to be forgiven, Deut. 21, 8. **וְנִוְסַרוּ** to be instructed, corrected, Ez. 23, 48. **נִשְׁתָּוָה** to be alike, Prov. 27, 15.

6. Forms followed by Makkef, take Seghol: as יִתְעַלֶּם-שֶׁלֶג the snow hides itself, Job, 6, 16

7. The inflection of the participle is:

S. m. מִתְקַטֵּל f. מִתְקַטֶּלֶת P. m. מִתְקַטְּלִים f. מִתְקַטְּלוֹת

EXERCISE 60.

בְּזֹאת יִתְהַלֵּל¹ הַמִּתְהַלֵּל² וְיָדַע³ אֶת־יְהוָה: יִשׁ
מִתְעַשֵּׂר⁴ וְאִין⁵ כָּל⁶: אִם לֹא חָלַק⁷ לָךְ בְּבִנְיָה אֵל תִּתְחַפֵּס⁸
פְּנֵי־תַהִיָּה⁹ לְבוֹ¹⁰: אֵל תִּצְטַדֵּק¹¹ לִפְנֵי־אֱלֹהִים וּלְפָנַי מֶלֶךְ אֵל
תִּתְחַפֵּס: הַמִּשְׁתַּכֵּר¹² וְלֹא בְּמִשְׁפֹּט מִשְׁתַּכֵּר אֶל־צָרוֹר¹³ נָקוֹב¹⁴:
טוֹב לֹא־יֵשׁ אִישׁ יִשְׁתַּכֵּר מֵעוֹן: הַצְדִּיקִים יִתְמַכּוּ¹⁵ כְּבוֹד
וְהַתְעַנּוּ¹⁶ עַל רֹב שָׁלוֹם: אָכֵן¹⁷ אַתָּה אֵל מִכְתֵּתֶר¹⁸ יְהוָה:
בָּעֵת צָרָה¹⁹ יִצְרְפוּ²⁰ וְיִתְלַבְּנוּ²¹ צְדִיקִים: גַּם בְּמַעַלְלָיו²² יִתְנַפֵּר²³־
נָעַר: מִתְחַדֵּר²⁴ בְּאֶדְר²⁵ זָר²⁶ אִישׁ מִתְכַּבֵּד²⁷ בְּכְבוֹד²⁸ שֶׁקָּר²⁹:
אֵל תִּתְעַצֵּב³⁰ כִּי הִשְׁמַחָה³¹ תִּגְדִּיל³² חֲכָמָה וְעַצְבוֹן³³ יִכְבִּיר³⁴
כָּסֶל³⁵:

to glory¹ to understand² to know³ to feign one's self rich⁴ not⁵ (including the verb „to have”) anything⁶ part⁷ to think one's self wise⁸ thou becomest⁹ contempt¹⁰ to justify one's self¹¹ to earn wages¹² bag¹³ to bore, pierce¹⁴ to obtain¹⁵ to delight one's self¹⁶ surely, truly¹⁷ to hide one's self¹⁸ distress, adversity¹⁹ to purify²⁰ to cleanse one's self²¹ works, deeds²² to be recognised²³ to decorate one's self²⁴ cloak, mantle²⁵ strange²⁶ to show one's self honorable²⁷ honor of²⁸ lie, falsehood²⁹ to grieve one's self³⁰ joy³¹ to make great³² sorrow³³ to multiply³⁴ folly³⁵.

EXERCISE 61.

Behold men beat¹ at² the door. And³ Jonathan stripped³ himself of the robe⁴, that (was) upon⁵ him, and gave it⁶ to David. Little⁸ children⁷ came forth⁹ out of the city and mocked¹⁰ Elisha¹¹. David is hiding himself¹² in the desert¹³. Joseph made himself strange¹⁴ unto his brethren¹⁵. Before Thee¹⁶, O Lord! we shall not be justified¹⁷. Women disguising themselves¹⁸ and putting on¹⁹ other²¹ garments²⁰. Always²² we shall purify ourselves²³ and walk²⁴ with²⁵ the Lord. Do not hide thyself²⁶ from thine own²⁷ flesh²⁷. Consider²⁸ (pl. f.) the deeds²⁹ of the wicked³⁰ and

turn away³¹ from them. Do not feign yourselves rich³², if in truth the Lord has not given³³ you wealth³⁴.

רָפַק 1 Part. Hith. 2 עָלַ 3 פָּשַׁטְתָּ (with acc.) Hith. 4 מָעִילְ 5 עָלְ (with plur. suff.) 6 וַיִּתְּנָהּ 7 נָעָרִים 8 קָטָנִים (§ 90, 2) 9 יָצָא 10 קָלַם (with foll. כ.) Hith. 11 אֱלִישָׁע 12 מְדַבֵּר 13 נָכַר 14 אָחִיו 15 לְפָנָיו 16 צָרָק 17 חָפֵשׁ Hith. 18 לָבַשׁ 19 בְּנָדִים 20 אַחֲרֵים 21 (§ 90, 2) 22 תָּמִיד 23 קָרַשׁ 24 הָלַךְ Hith. 25 אֶת 26 עָלַם Hith. 27 בִּשְׂרָף 28 עִבְלָ with Hith. 29 מָעֵשִׂי 30 רָשָׁעִים 31 רָחַק Hith. 32 עָשָׂר 33 נָתַן 34 עוֹשֵׂר :

CHAPTER VII.

THE GUTTURALS.

§ 40. VERBS PE GUTTURAL.

1. When the first radical is one of the gutturals אהחע, in all the forms requiring simple Sh'va, it receives Sh'va comp. as עֲמָדָם to stand (§ 5.).

2. When standing for vocal Sh'va, it is generally Chateph Patach: as עֲמַד for עָמַד; יַעְמַד from the Inf. const. עָמַד.

3. The helping vowel under the serviles אֵיתָן is always that of the Chateph: as יַעְמַד (§ 14, Rising I B.).

4. If the Sh'va be *silent*, the vowel added to it must be either identical or homogeneous with the preceding: as נַעְמַד, for נָעַמַד (Pret. Niph.), Seghol and Chirek being homogeneous (§ 3, 3.) הַעְמַד, for הָעַמַד (Pret. Hof.), יַעְמַד, for יָעַמַד.

5. In forms with the affirmatives הִי, וְ, יֵ, before which the vowel of the second radical drops, the comp. Sh'va loses its Sh'va points: as יַעְמַדוּ, from יַעְמַד; תַּעְמַדִּי, from יַעְמַד; נַעְמַדָה, from נָעַמַד.

6. The future of the verbs Fut. O. in most cases has Chateph-Patach: as יַעְבֹד to serve. The verbs Fut. A. take Chateph-Seghol: as יִחַזֵק to be strong.

NOTE. Sometimes verbs with Chateph-Seghol take Patach, when the form is augmented by affirmatives: as יַאֲסֹר to bind, with Suff. תִּאֲסָרִי, יִאֲסָפוּ, יִאֲסֹף, יִאֲסְרוּ.

7. Some verbs retain simple Sh'va under the guttural. This is most frequently the case with ח: as יַחַמַּר to covet, יַחַמֵּר to want, lack.

8. The Inf., Imp. and Fut. Nif., which require a Dag. for the assimilated נ Nif. (§ 12, 4.), will lengthen the vowel under אֵיתָן, to compensate for the Dag.: as יַחַרֵּת to cut in, engrave, for יַחַרֵּת, יַעֲמִיד, for יַעֲמִיד. ר in this characteristic is associated with the gutturals: as יִרְדֹּף to pursue.

EXERCISE 62.

אֶל-תֵּאָהֵב שְׁנָה¹: הִיחַפֵּךְ² בּוֹשִׁי³ עוֹרוֹ⁴: לֹא יַחֲפֹץ⁵ כְּסִיל
בְּתִבּוּנָה⁶: אֶל-תַּחֲרִשׁ⁷ עַל-רַעְךָ רָעָה וְהוּא יוֹשֵׁב⁸ לִבְטַח⁹ אִתָּךְ:
בְּטוֹב¹⁰ צְדִיקִים תַּעֲלִין¹¹ קִרְיָה¹² וּבִאֲבֹד רָשָׁעִים רָנָה: צְדִיק
מַצְרָה נִחְלִין¹³: בְּרַעַת¹⁴ צְדִיקִים יַחֲלִצוּ: גַּם אֵוִיל¹⁵ מִחֲרִישׁ¹⁶
חָכֵם יַחֲשֵׁב¹⁷: אֹהֵב יִין וְשִׁמֶן¹⁸ לֹא יַעֲשִׂיר¹⁹: עֵץ חַיִּים הַחֲכָמָה
לְמַחְזִיקִים²⁰ בָּהּ: טָרֶם תִּבְחַן²¹ אֶל תֹּאשִׁים²² דָּרִשׁ וַחֲקֹר²³
וְאַחֲרֵי²⁴ תִשְׁפֹּט: אֶל תַּחֲשֹׁךְ²⁵ עֵזֶר²⁶ מֵאֲבִיוֹן: לֹא תַעֲזוֹב²⁷
דְּבָרִי²⁸ חֲכָמִים כִּי מֵהֶם תֵּאֲלֹף²⁹ חֲכָמָה: בְּמִשַּׁל רָשָׁע יֵאָנַח³⁰
עַם: פְּתִי³¹ יֵאֱמִין³² לְכָל דְּבָר: בָּרֹב דְּבָרִים לֹא יַחֲדִל³³-
פִּשַׁע³⁴: מֵאֲחִי³⁵ בּוֹזֵת³⁶ יִדְבֹק בִּידּוֹ וּמִתְחַבֵּר³⁷ לְרָשָׁע יֵאֲלֹף
אֲרָחוּתוֹ³⁸: עָרוֹם³⁹ רָאָה רָעָה וְנִסְתָּר וּפְתִיִּים⁴⁰ עָבְרוּ⁴¹
וְנִעְנְשׁוּ⁴²: שִׁנְאָה⁴³ בָּצַע⁴⁴ יֶאֱרִיךְ⁴⁵ יָמִים: אֲבִירֹת⁴⁶ חֲמָה⁴⁷
וְשִׁטָּף⁴⁸ אֶף⁴⁹ וּמִי יַעֲמִיד לִפְנֵי קִנְאָה⁵⁰:

sleep¹ to change² Ethiopian³ skin⁴ to have delight⁵ understanding⁶ to devise⁷ to dwell⁸ securely⁹ prosperity¹⁰ to rejoice¹¹ city¹² to draw, deliver¹³ intelligence¹⁴ a fool¹⁵ to keep silent¹⁶ to count¹⁷ oil¹⁸ to become rich¹⁹ to lay hold²⁰ to examine²¹ to condemn, punish²² to explore²³ after, then²⁴ to hold back, restrain²⁵ help²⁶ to leave, miss²⁷ the words of²⁸ to learn²⁹ to mourn³⁰ the fool, simple³¹ to believe³² to be wanting³³ trespass³⁴ to seize³⁵ pitch³⁶ to join one's self³⁷ way³⁸ prudent man³⁹ simple⁴⁰ to pass on⁴¹ to punish⁴² to hate⁴³ unjust gain⁴⁴ to lengthen⁴⁵ fierceness, cruelty⁴⁶ fury⁴⁷ a flood⁴⁸ wrath⁴⁹ envy⁵⁰.

EXERCISE 63.

In the place of¹ great² men² do not stand³. The house of⁴ the righteous shall stand. The fatherless⁵ and the widow⁶ do (m. pl.) not oppress⁷. And⁸ Pharaoh⁹ heard¹⁰ this thing and⁸ he sought¹¹ to slay¹² Moses¹³. Thou shalt not oppress¹⁴ a hired¹⁴ servant¹⁵, do (f. s.) not take¹⁶ to pledge¹⁶ the raiment¹⁷ of a widow. My heart¹⁸ trusted¹⁹ in the Lord and I am helped²⁰ and my heart rejoiceth²¹. The Lord said unto these wicked: as²² you have forsaken²³ me, thus²⁴ I will forsake you, as you have plowed²⁵ wickedness²⁶, thus you shall reap²⁷ iniquity²⁸, and⁸ I will cause you to eat²⁹ the fruit³⁰ of falsehood³¹. Let be put to silence³² the lying lips³³, which speak³⁴ against³⁵ the righteous arrogancy³⁶. O³⁷ sword³⁸! put thyself³⁹ into⁴⁰ thy scabbard⁴¹ and rest⁴².

מָקוֹם 1 גְּדוֹלִים 2 עָמַד 3 § 104, 2. בֵּית 4 m. יְתוֹם 5 אֶלְמָנָה 6 עָשָׂק 7
 13 מִשָּׁה 12 הִגֵּד 11 פָּקַד [Fut. A] 10 שָׁמַע 9 פָּרַעַה 8 connect and with the verb.
 Fut. 21 עָלָי Nif. 20 עָזַר ב with 19 בָּטַח 18 m. לִפְיָי 17 בָּנֵה 16 חָבַל 15, 14 שָׁכַר
 22 עָזַב 23 בֵּן 24 חָרַשׁ 25 יָשַׁע 26 קָצַר 27 עוֹלָתָהּ 28 אָכַל 29 [25 7, 5]
 35 עַל Part. 34 דָּבַר [f.] 33 שִׁפְתֵי-שָׁקַר Jussiv Nif. 32 אָלַם Pause 31 כָּחַשׁ 30 פָּרִי
 עָתָק 36 הוּי 37 חָרַב 38 [f.] אָכַף 39 Nif. אֵל 40 תַּעֲרֶנּוּ 41 רָגַע 42 : Nif.

§ 41. VERBS AYIN GUTTURAL.

1. These verbs are subject to the same variations as the verbs Pe Guttural, taking Sh'va comp. in all those forms where the second radical has Sh'va: as רָחַקָה to go far away, for רָחַקָה; תִּשְׁחָטִי to slaughter, for תִּשְׁחָטִי.

2. The fut. and imp. in these verbs are regularly A: as יִרְחַק.

3. Pi. Pu. and Hith., which require the characteristic doubling of the second radical, lengthen the vowel under the first to compensate for the omitted Dag.: as בָּרַךְ for מְבָרַךְ, מְבָרַךְ for מְבָרַךְ, מְבָרַךְ for מְבָרַךְ.

Before ה, ח and ע the preceding vowel very often remains short: as בָּעַר to destroy, צָחַק to mock, מָטַהַר to cleanse.

4. In Pi. and Hithp. the Tsere of the last syllable is shortened to Seghol by throwing back the accent, which often occurs after Vav Conv.: as וַיִּנָּדֶשׁ and he drove away, for וַיִּנָּדֶשׁ, וַיִּשְׁרֵת and he ministered, for וַיִּשְׁרֵת, or when a monosyllabic word or one with the tone on the penult follows: as לְצַחֵק בִּי to mock me, לְיִשְׁרֵת שָׁם to minister there. (§ 14, Shortening c.).

EXERCISE 64.

בְּמִים יִתְלַבֵּן בְּגָדוֹ¹ וּבָאֵשׁ יִצְרָף כְּסָף וְהָאָדָם בְּלִמּוּדִים²: עַל
זָקֵן בַּל³ תִּלְעַג⁴ זָכוֹר בִּי גַם אֶתָּה תִּזְקֶנָּה⁵: הִיתָפָאֵר⁶ הַגִּרּוֹן
עַל הַחֵצֵב⁷ בּוֹ: יִהְיֶה יְבָרַךְ⁸ אֶת־עַמּוֹ בְּשָׁלוֹם: גִּרְשׁ⁹ לֶךְ וַיֵּצֵא¹⁰
מִדּוֹן: אָדָם בָּצַל יְבָרַח¹¹ וְלֹא יַעֲמֹד¹²: וַיִּהְיֶה בֶרֶךְ אֶת־אֲבִרְהָם
כָּפַל: מִבְּרַךְ רִיעָהוּ בְּקוֹל גְּדוֹל בְּבִקְרֵי הַשָּׂפִים¹³ קָלְלָה תַחֲשֹׁב¹⁴
לוֹ: וַיִּמָּאֵן¹⁵ יַעֲקֹב לְהַתְנַחֵם¹⁶: וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה אֵל־
נָא תִכְחָדִי¹⁷ מִמֶּנִּי דְבַר אֲשֶׁר אָנֹכִי שָׂאֵל¹⁸ אֹתָךְ: אֵת אֲשֶׁר
תִּבְרַךְ מִבְּרַךְ: בֶּן־¹⁹אָדָם אָמַר־לָהּ אֵת אֶרֶץ לֹא מְטַהֵרָה²⁰
הִיא: הִטְהָרוּ וְהַחֲלִיפוּ²¹ שְׂמֹלוֹתֵיכֶם²²: לֹא־תִכְחָשׁוּ²³ וְלֹא
תִשְׁקְרוּ²⁴ אִישׁ בְּעֵמִיתוֹ²⁵: אִישׁ־מִרְמָה²⁶ יִתְעַב²⁷ יִהְיֶה: בְּרִכִּי
נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָל־גְּמוּלוֹי:

garment¹ training, instruction² not³ to mock⁴ to grow old⁵ to boast one's
self⁶ to hew⁷ to bless⁸ to cast out⁹ shall go¹⁰ to flee¹¹ to continue¹² early¹³
§ 105, 6. a curse¹⁴ to refuse¹⁵ to comfort, console one's self¹⁶ to hide¹⁷ to
ask¹⁸ son-of¹⁹ to purify, to clean²⁰ to change²¹ garments²² to deny, deal
falsely²³ to lie²⁴ fellow-man²⁵ deceit, fraud²⁶ to abhor²⁷.

EXERCISE 65.

Serve¹ (p. m.) the Lord in truth², and if (it be) evil³ in your
eyes⁴ to serve the Lord, choose you⁵ this day⁶ whom you will
serve, whether⁷ the gods, which your fathers⁹ served⁸ or¹⁰
the gods of¹¹ the Amorites¹², in whose land¹³ you dwell;
I and my house¹⁴, we will serve the Lord. And¹⁵ the
people said¹⁵, God forbid¹⁶ that we should forsake¹⁷ the

Lord, to serve other¹⁸ gods; for the Lord drove out¹⁹ from before us²⁰ all the people²¹; also we will serve the Lord, for he is our God. Do not deny²² your (pl. m.) God. The Lord trieth²³ the righteous. They cried²⁴ unto God and were delivered²⁵. Truth (f.) does not spring up²⁶ until²⁷ the lie²⁹ is rooted out²⁸. We bless³⁰ you in the name of the Lord. And he drove out the man. How long³¹ refuse³² ye to keep my commandments? Haste thee³³ (fem. s.) escape³⁴ (f. s.) thither³⁵. How long will ye despise³⁶ intelligence³⁷, will ye regard³⁸ it as³⁹ an adversary⁴⁰, whilst⁴¹ it loves⁴² you, seeks⁴³ your welfare⁴⁴, to lead⁴⁵ you in the way of⁴⁶ integrity⁴⁷.

עבר 1 אָמַת 2 [f.] רַע 3 בְּעֵינֵיכֶם 4 הַיּוֹם 5 Dat. אִם 6 8 verb before the noun
 אֲבוֹתֵיכֶם 9 וְאִם 10 אֱלֹהֵי 11 הָאֱמֹרִי 12 בְּאַרְצָם 13 [§ 23, 4, § 96, 2.] בֵּיתִי 14 וְאִמְרָם 15
 חָלָלָה לָנוּ 16 [the adj. after the noun § 90, 2.] אַחֲרֵיהֶם 17 transl. from forsaking [§ 30, 1.]
 גִּרְשׁ 19 מִכְּפָנֵינוּ 20 עַמִּים 21 כְּנֹשׁ 22 בְּכֹן 23 Fut. 24 זָעַקְךָ 25
 מָלֵט 26 צָמַח 27 עַר 28 שָׂרִישׁ 29 כָּזֵב 30 m. 31 פָּרַךְ 32 עַר 33
 אָנָּה 34 מָאֵן 35 כָּהֵר 36 Pi. 37 מָלֵט 38 Nif. 39 שָׁפָה 40 נָצַן 41 תְּבוּנָה 42 [f.]
 חָשַׁב 43 לִי 44 אֵיב 45 Part, act, f. 46 אָהֵב 47 it [f.] is loving 48 דִּרְשׁ 49 trans, seeking 50
 טִיב 41 נָהַל 42 Pi. the vowel short! 43 דִּרְשׁ 44 תָּמִים 47 :

§ 42. VERBS LAMED GUTTURAL.

1. To this class belong only verbs with ה, ע and ח (ה) with Mappik § 7) as the third radical.

2. Their peculiarities are:

a. These gutturals when final require the A sound before them, hence every other mutable vowel is changed into Patach; the Inf., Imp. and Fut. therefore have A: as שְׁלַח to send, יִשְׁלַח.

b. The gutturals preceded by the immutable vowels ו, ו, י, י take Patach furtive (§ 6.): as שְׁמוֹעַ, גְּבוּהָ, רִיחַ, מִשְׁלִיחַ.

3. The forms with Tsere before the final guttural either retain the Tsere and then Pat. furt. must follow, or Tsere is changed into Patach: as מִשְׁלַח or מִשְׁלַח.

NOTE. The form with Tsere and Pat. furt. is found more frequently at the end of a period (with distinctive accent): as יִזְרַע Lev. 11, 37, but יִזְרַע Na. 1. 14. פָּתַח Job 12, 18, but פָּתַח Job 30. 11.

4. In the second sing. f. of the pret., which ends with two vowelless consonants, the guttural takes Patach instead of Sh'va: as שָׁמַעַתְּ for שָׁמַעַתְּ; the sing. f. form of the participles, take two Patachs instead of two Seghols: as שָׁמַעַתְּ for שָׁמַעַתְּ.

EXERCISE 66.

מִרְעַב לֹא תִמְנַע¹ לָחֶם: הָלוֹךְ הָלְכוּ הָעֵצִים לְמִישַׁח² עֲלֵיהֶם³
מִלֶּךְ: סֶלַח⁴ נָא לַעֲזוֹן⁵ הָעַם הַזֶּה: לֹא יַחְדֹּל⁶ אֲבִיוֹן מִקָּרֵב⁷
הָאָרֶץ עַל־בֶּן⁸ פָּתַח⁹ תִּפְתָּח אֶת־יָרֵךְ לְאֲבִיוֹנָה בְּאַרְצָה: פָּתַח־
פִּיךָ לְאֵלִים¹⁰: שְׁאוּל¹¹ וַאֲבִדוֹן¹² לֹא תִשְׁבַּעְנָה וְעֵינַי¹³ אָדָם לֹא
תִשְׁבַּעְנָה: אָמַר עֲצֹל אֲרִי בַחוּץ בְּתוֹךְ¹⁴ רַחֲבוֹת אֶרֶץ¹⁵: לֹא
לִנְצַח¹⁶ יִשְׂבַּח אֲבִיוֹן: יוֹן יִשְׂמַח¹⁷ לִבִּי¹⁸ אֲנִישׁ: חֲכַם בְּנֵי וְיִשְׂמַח
לְבִי: אֱלֹהֵי¹⁹ הַשָּׁמַיִם הוּא יַצְלִיחַ²⁰ לָנוּ: מַצְדִּיק²¹ רָשָׁע
וּמְרַשֵּׁעַ²² צָדִיק תוֹעֵבֶת²³ יְהוָה: שִׁמְעַע אֶל־אֲבִיוִּנִים יְהוָה:
יִטְרָה²⁴ שִׁמְעַת פָּתַח²⁵ הָאֱהֹל: טוֹב לִשְׁמַע גְּעֵרַת²⁶ חָכָם:
אִישׁ־אֹהֵב חֲכָמָה יִשְׂמַח אָבִיו: שִׁמְעַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחֵר: שֵׁם אֱלֹהִים אֲחֵרִים²⁷ לֹא יִשְׁמַע עַל־פִּיךָ:

to withhold¹ to anoint² § 97, 2.³ to pardon⁴ iniquity of⁵ to cease⁶ midst
of⁷ therefore⁸ to open⁹ dumb¹⁰ hell¹¹ destruction¹² the eyes of¹³ in¹⁴ to
slay¹⁵ for ever¹⁶ to cheer, to gladden¹⁷ the heart of¹⁸ the God of¹⁹ to cause
or make to prosper²⁰ to justify²¹ to condemn²² abomination of²³ n. p. f.²⁴
door²⁵ § 85, 4. b. rebuke of²⁶ other²⁷.

EXERCISE 67.

Behold upon the mountains¹ (are) the feet of² him that
bringeth good tidings³, that publisheth⁴ peace⁵. Dost thou
(f. sing.) not know⁶ whither⁷ the men⁸ did go? I flee⁹
from the face¹⁰ of Sarai¹¹. And he rose up¹² to flee
unto¹³ Tarshish¹⁴. And David said: arise¹⁵ and let us
flee¹⁶. But¹⁷ to the king of Judah¹⁸, which sent¹⁹ you to

inquire²⁰ of the Lord, thus²¹ shall ye say²² to him: because²³ thine heart²⁴ (is) tender²⁵ and* thou hast humbled thyself²⁶ before²⁷ the Lord and* hast rent²⁸ thy clothes²⁹, I also have heard thee. I will hear what God will speak. Again³⁰ (there) shall be heard in this³¹ place the voice of joy³². The house of³³ the wicked shall be overthrown³⁴, but¹⁷ the tent³⁵ of the upright³⁶ shall flourish³⁷. He that trusteth³⁸ in his own heart, is a fool³⁹, but whoso walketh⁴⁰ wisely⁴¹ he shall be delivered⁴².

4part. Hi. of שָׁמַע 3 part. Pi. of בָּשַׁר the bringer of (him that br.) g. tidings 2 רָגַל 1 הָרִים
 10 מִפְּנֵי 9 part. f. s. בָּרַח 8 the noun after the verb (§ 107, 4.) 7 אָנָּה 6 pret. יָרַע 5 שָׁלוֹם
 18 יְהוָה 17 וְ 16 fut. parag. in pause 15 קִימוֹ 14 תְּרַשֵׁשׁ 13 (§ 19, 6.) 12 וַיִּקַּם 11 שָׂרִי
 25 בָּךְ 24 לִבְנֶךָ 23 יַעַן 22 תֹּאמְרֶיךָ 21 כֹּה 20 with acc. דָּרַשׁ 19 part. with article
 32 שִׂמְחָה 31 (§ 94, 2) 30 עוֹד 29 בְּנִדְיֶךָ 28 קָרַע 27 מִפְּנֵי 26 Ni. פָּנֵעַ * Vav conv.
 39 כָּסִיל 38 part. with בְּטַח, ב 37 Hi. פָּרַח 36 יֹשְׁרִים 35 אֶהְיֶה 34 Ni. שָׁמַר 33 בֵּית
 42 מְלֹט 41 (in wisdom) חֲכָמָה 40 part. הֹלֵךְ

CHAPTER VIII.

THE SUFFIXES OF THE VERB.

§ 42. IN GENERAL.

1. The suffixes of the verb are:

Person:		1.	2.	3.
Sing. com.	נִי	m. הָ	m. הוּ (וְ)	
		f. הִי	f. הִי (וְ)	
Plur. com.	נוּ	m. כֶּם	m. ס	
		f. כֶּן	f. וְ	

NOTE. מוּ, poetically used for ס: as בָּסְמוּ it covered them.

2. The suff. are annexed to the verbal forms by vowels, called: *Union vowels*; to the pret. by the A. vowel (וְ or וּ), to the future by the E. vowel (וְ or וּ). The union vowel is only applied to the verbal forms, ending with a

consonant: as קָטַלְנִי, קָטַל he killed me; whilst with all the forms ending with a vowel the suffixes are connected immediately: as קָטְלוּ, קָטְלוּנִי they k. m.

§ 43. THE PRETERITE WITH SUFFIXES.

1. The lengthening of the word by the suffixes causes the dropping of the pretonic Kamets. Hence the pret. undergoes the following changes:

<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
1.	2.	3.
S. קָטַלְתִּי into קָטַלְתִּי	קָטַלְתָּ into קָטַלְתָּ (קָטַלְתָּ)	קָטַלְתִּי into קָטַלְתִּי
P. קָטַלְנוּ	קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתֶּם
	קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתֶּם

2. Verbs middle E retain this vowel before the suffixes: as אָהַבְךָ to love, לָבַשְׁם to put on a garment. In Pi. and other forms with final —, this — changes before the suffixes כֶּם, כֶּן into Seghol; before the other suff. it falls away entirely: as קָטַלְתִּי, קָטַלְתֶּם, קָטַלְתֶּם.

3. The form קָטַלְתִּי sometimes undergoes a contraction: —תו for —תהו; —תה for —תה, as גָּמַלְתוּ she weaned him, I. Sam. 1, 24. אָחַזְתָּה (fear) has laid hold on her, Jer. 49, 24.

EXERCISE 68.

בְּחַנְתָּנוּ אֱלֹהִים צָרַפְתָּנוּ¹ בְּצָרָךְ-כֶּסֶף: וְאַתָּה יִשְׂרָאֵל עֲבַדִּי²
יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ זָרַע אֲבֹרָהֶם אֲהַבִּי אֶל-תִּירָא³ כִּי-עָמָה אָנִי
אֲמַצְתִּיךָ⁴ אֶף-עֲוֹרְתִיךָ אֶף-תִּמְכָּתִיךָ בִּימִין צִדְקִי⁵: יְהוָה
הַלְבִּישָׁנִי⁶ בְּגָדִי יִישַׁע⁷ מַעִיל⁸ צִדְקָה יַעֲטֵנִי: אֱלֹהִי אֱלֹהֵי לִפְנֵי¹⁰
עֹזְבֹתַי: עֲזָבֵנִי כַחַי: וְלֹא-אָבָה¹¹ יְהוָה לִשְׁמֹעַ אֶל-בִּלְעָם וַיַּחֲפֹךְ
לֵךְ אֶת-הַקָּלָלָה לְבִרְכָּה כִּי אָהַבְךָ יְהוָה אֱלֹהֶיךָ: בֵּת-שָׂאוֹל
אָהַבְתָּהוּ: אָהַבְתִּיךָ כִּי אָהַבְתִּינִי: סִמּוֹן הַצִּדִּיק כִּי הִצְדָּקָה
הִיא סִמְכָתָהוּ: אָנִי גָמַלְתִּיכֶם הַטּוֹבָה וְאַתֶּם גָּמַלְתֶּנִּי הָרָעָה:

* קָטַל before grave suff.

אֲשֶׁלֶם¹² תּוֹרוֹת¹³ לִיהוֹה כִּי הוּא פִלְטָנִי¹⁴ מִרָעָה: הִרְשָׁעִים
 בְּתִבְנִי¹⁵ לִפְנֵי רוּחַ וּבִמְיִן¹⁶ גִּבְעֹתַי¹⁷ סוּפָה¹⁸: אֶתָּה יְהוֹה יְרַעַתְנִי
 וּבַחֲנֻתִּי:

to prove¹ my servant² fear³ to strengthen⁴ my righteousness⁵ to clothe⁶
 (with two acc. § 85, 2, 6.) garments of⁷ salvation⁸ the robe of⁹ why¹⁰ to be
 willing¹¹ to repay¹² thanksgiving¹³ to deliver¹⁴ straw¹⁵ chaff¹⁶ to carry
 off¹⁷ a hurricane¹⁸.

EXERCISE 69.

She did¹ him good and not evil all the days of² her
 life³. For⁴ a short⁶ moment⁵ I have forsaken thee (s. f.),
 but⁷ with⁴ everlasting⁹ kindness⁸ I will have mercy on¹⁰
 thee (s. f.). Thine¹¹ (are) (the) heavens also¹² Thine (is)
 (the) earth, Thou hast founded¹³ them. Sarah¹⁴ has
 driven¹⁵ me out of her house¹⁶. No¹⁷ fear of¹⁸ God (is)
 in this place and they will kill¹⁹ me. Very²² refined²⁰
 (is) Thy saying²¹, and Thy servant²³ loveth²⁴ it. Dost
 thou (s. f.) know²⁵ the men that have asked²⁶ thee (s. f.)
 for²⁷ my name²⁸? I do not know²⁹ them. Who has
 killed him? her? them? We have touched³⁰ thee, (s. m.)
 thee, (s. f.) her, him. Thou (s. f.) hast touched her, him,
 us, them (p. f.). Why hast thou (s. f.) forsaken us?
 her? me? him? They have forsaken them, you. Why
 has she persecuted³¹ him? us? you? (p. f.) thee? (s. f.)
 her? He has gathered them, you, thee, us.

נָמַל 1 with acc. יָמִי 2 חַיִּים 3 with pl. suff. כֹּ 4 רָגַע 5 קָמַן 6 וְ 7 חָסַר 8 עוֹלָם 9
 רָחַם 10 Pi. with acc. לָךְ 11 אָף 12 יָסַר 13 שָׂרָה 14 גֵּרַשׁ 15 Pi. בֵּית.
 בֵּית 16 with suff. אֵין 17 יִרְאַת 18 הָרַג 19 צָרָךְ 20 part. pass. אֶמְרָתְךָ 21 (f.) מְאֹד 22
 עִבְדְּךָ 23 אֶהֱבֶה 24 יָדַע 25 שָׁאַל 26 ל 27 שֵׁם שְׁמִי 28 with suff. נָגַע 29 30 רָרָה 31

§ 44. THE FUTURE WITH SUFFIXES.

1. The Cholem of fut. Kal, before כֶּם, כֵּן and בֵּן changes
 into Kamets-Chatuph; before the other suff. it drops: as
 יִקְטֹלְנִי, יִקְטֹלְכֶם, יִקְטֹלְךָ.

2. The verbs with the fut. A. (including the verbs Ayin
 and Lamed Guttural) not only retain their A sound
 (Patach), but even lengthen it into Kamets, the syllable

becoming an open one: as יִלְבֹּשְׁנִי he will clothe me; יִגְאָלוּהוּ they pollute him.

3. Pi. loses or shortens its Tsere, like Kal its Cholem: as יִקְבֹּץ he will gather thee, יִקְבֹּץ.

4. The plur. fem. forms, 2. and 3. person (in נָה) are changed into the corresponding masc. forms (in ו) before connection with suffixes: as לֹאֲרֵאשִׁימֵי אִמָּהֵי לֹאֲרֵאשִׁימֵי my maids count me for a stranger. Job 19, 15.

5. In pause, there is occasionally inserted instead of the union vowel *a union syllable* ׀־ , ׀־ , called: Nun epenthetic, as יִבְרַכְנָהוּ.

ן epenthetic is usually assimilated to the first letter of the suffix and expressed by Dag. forte. These suffixes are:

Person.	Person.	Person.
1.	2.	3.
Sing. c. ׀־נִי and ׀־נִי	׀־ךָ (׀־כָּה) m. ׀־נּוּ f. ׀־נָה	
Plur. ׀־נּוּ and ׀־נּוּ		

EXERCISE 70.

קָנָה¹ חֲכָמָה קָנָה בֵּינָה אֶל־תַּעֲזֹבָה וְתִשְׁמָרָךְ תִּכְבָּדְךָ כִּי
תִּחְבֶּקֶנָה²: אֲשֶׁר־יִמְשָׁל³ אֶל־דָּל בְּיוֹם רָעָה יִמְלֹטֶהוּ יְהוָה:
יְהוָה יִסְעֲדֵנוּ⁴ עַל־עֵרֶשׁ⁵ דְּוִי⁶: גִּאֲוֹת⁷ אָדָם תִּשְׁפִּילֵנוּ: מַעֲשֵׂיךָ⁸
יִקְרִבוּךָ⁹ מַעֲשֵׂיךָ יִרְחֲקוּךָ¹⁰: יִהְלַלְךָ זֶר וְלֹא־פִידָה נְכָרִי¹¹ וְאֵל־
שִׁפְתֶיךָ¹²: אִוֵּלֶת קִשְׁוֶרָה¹³ בְּלִכְנָעַר שִׁבְט מוֹסֵר¹⁴ יִרְחִיקֶנָה
מִמֶּנּוּ: עַד לֹא מָת¹⁵ אִישׁ בָּל תִּאֲשְׁרֵנוּ¹⁶: אֵל תִּהְלֵל אִישׁ
טָרָם תִּשְׁמַעֲנֵנוּ: יְהוָה אֲהַב צַדִּיקִים וְיִשְׁמְרֵם: יְהוָה יִשְׁמָרְךָ
מֵרָע: מִה־אֲנוּשׁ כִּי־תִזְכְּרֵנוּ וּבִן־אָדָם כִּי תִפְקֹדֵנוּ וְתִחַסְרֵהוּ¹⁷
מֵעַט מֵאֱלֹהִים וְכִבְדּוֹ וְהִדָּר תַּעֲטִרֵהוּ¹⁸: יִשְׁגֹּבְךָ יְהוָה: בָּךְ
בָּטְחוּ אֲבוֹתֵינוּ¹⁹ בָּטְחוּ וְתִבְלָטְמוּ: לִמִּי תִמְשָׁלוּנִי²⁰:

buy, acquire¹ to embrace² to be attentive³ to sustain⁴ the bed of⁵ sick-
ness⁶ pride, arrogance⁷ deed, act⁸ to bring near⁹ to put far away, remove¹⁰
stranger, foreigner¹¹ lips¹² to bind¹³ correction¹⁴ had died¹⁵ to pronounce
happy¹⁶ to make inferior¹⁷ to crown¹⁸ (§ 85. 2. b.) our fathers¹⁹ to compare²⁰.

EXERCISE 71.

The Lord will requite¹ me according to² my righteousness³. The name of⁴ God will set thee on high⁵, will send thee help⁶ from the sanctuary⁷ and sustain⁸ thee out of Zion. From the extremity of⁹ the heaven, thy God will gather¹⁰ thee. Now¹¹ I shall gather them, thee (s. f.), you (p. f.), her. When¹² my brother¹⁴ will meet thee¹³ and ask¹⁵ thee: whose¹⁶ (art) thou? Thou wilt meet him, she will meet you. Thou (s. f.) wilt meet her. Why dost thou ask me (fut.). They (pl. f.) will ask us. They (pl. mas.) will ask you. Who will honor¹⁷ him, that dishonoreth¹⁸ his life¹⁹? Now will love²⁰ me my husband²¹. Thou (s. f.) wilt love him. They (pl. f.) will love her. You (pl. m.) will love us.

גַּמַּל 1 בָּ2 צְדִיקִי 3 יֵשׁ 4 שֶׁנֵּב 5 set on high, Pi. עֲזָרָךְ 6 (§ 93, 6.) thee help קִדְשׁ 7
 קָעַר 8 fut. A. קָצִי 9 קִבֵּץ 10 Pi. עֲתָה 11 כִּי 12 פָּנֶשׁ 13 אָחִי 14 שָׂאֵל (שָׂאֵל usually)
 אִישׁ 21 fut. A. אָהֵב 20 fut. A. נִפְשׁוֹ 19 בְּיוֹה 18 כָּבֵד 17 Pi. בְּיוֹה 16 to whom 15 with Vav conv. fut. A.

§ 45. THE INFINITIVE WITH SUFFIXES.

1. The infin. Kal when connected with suffixes appears in the form קָטַלְ, and according to its signification receives either the verbal suffixes or the nominal suffixes: as קָטַלְנִי to kill me; קָטַלְי my killing.

2. With the suffixes כֵּן, כֶּם, הֵךְ a form sometimes occurs with Kamets under the second radical: as אָכַלְהֶךָ thy eating.

3. The infin. קָטַל assumes with suff. the form קָטַלְ as לְשַׁטְנוֹ to hinder him.

EXERCISE 72.

תִּנָּה¹ לָנוּ מֶלֶךְ לְשִׁפְטָנוּ: וַיֹּאמֶר שְׂמוּאֵל אֶל-שָׂאוֹל אֲתִי שְׁלַח
 יְהוָה לְמִשְׁחָה לְמֶלֶךְ עַל-יִשְׂרָאֵל: בְּנִי² יְהוּדָה מִכָּרְתָּם³ לְבָנִי⁴
 הַיּוֹנִים⁴ לְמַעַן⁵ הִרְחִיקָם מֵעַל⁶ גְּבוּלָם⁷: עֲמָנוּ יְהוָה אֱלֹהֵינוּ
 לְעֹזְרוֹ: זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקִדְשׁוֹ⁸: שָׂאוֹל וְאֶנְשָׁיו עֲטָרִים⁹

אֶל-דָּוִד וְאֶל-אֲנָשָׁיו לְתַפְּשֵׁם¹⁰: בַּיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְבַקְחוּ¹¹
 עֵינֵיכֶם¹²: בָּקוּם¹³ רִשְׁעִים יִסְתֵּר אָדָם וּבְאֲכָדָם יִרְבוּ¹⁴ צָרִיקִים:
 וַיֹּאמֶר דָּוִד לִישָׁאוּל הֲנֵה הַיּוֹם הַזֶּה נִתְּנָה יְהוָה בְּיָדִי וְאָבִי
 רָאָה¹⁵ אֶת-כִּנְף¹⁶ מְעִילָהּ בְּיָדִי כִּי בִכְרָתִי אֶת-כִּנְף מְעִילָהּ וְלֹא
 הִרְגֵתִיהָ¹⁷ דַּע¹⁸ כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע:

give¹ the sons, children of² to sell³ Greeks⁴ in order that⁵ away from, from⁶
 territory⁷ keep holy⁸ to surround⁹ to seize, capture¹⁰ to open¹¹ your eyes¹²
 when rise¹³ become many, multiply¹⁴ see¹⁵ the skirt of¹⁶ to kill¹⁷ know¹⁸.

EXERCISE 73.

He suffered¹ no² man to do them wrong³. And⁴ the
 manna⁶ left off⁵ from the morrow⁷ after they had eaten⁸ of
 the produce⁹ of the land. David has sent comforters¹⁰ unto
 thee to search¹¹ the city, (§ 57, 5. ב) to spy it out¹² and
 to overthrow¹³ it. And⁴ Ruth¹⁵ said¹⁴ entreat¹⁶ me not
 (§ 104, 2.) to leave¹⁷ thee (s. f.). Haman¹⁸ has devised¹⁹
 against²⁰ the Jews²¹ to destroy²² them. Preserve²³, my
 son, the law of²⁴ thy mother²⁵, when thou goest²⁶, it
 shall lead²⁷ thee, when thou sleepest²⁸, it shall keep
 thee²⁹.

הִנִּיחַ¹ לֹא² no עָשָׂק³ Vav Conv. שָׁבַת⁵ מִן⁶ מִתְּחַרְרֵי⁷
 14 התאמר 13 הפך 12 Pi. רגל 11 תקר 10 part. Pi. נחם 9 יעביר 8 transl. in their eating
 23 רית 15 פגע ב 16 עם 17 הקמן 18 חשב 19 על 20 יהודים 21 אבר 22 Pi. נצר
 28 inf. with ב. שכב 27 תנחה 26 transl. in thy going, הלך Hithp. 25 אמך 24 הורת
 שמר על, 29 with pl. suff.

§ 46. THE IMPERATIVE WITH SUFFIXES.

1. The form קטל changes before its annexion to suff.
 into קטל, as the infinitive. The form קטלי and קטלו re-
 main unchanged; קטלנה takes the form of קטלו.

2. In verbs Ayin and Lamed Guttural, the A vowel of
 the final syllable is retained and lengthened into Kamets:
 as שְׁלַחֲנִי send me; שְׁאַלֹנִי ask me.

EXERCISE 74.

שָׁפַטְנִי יְהוָה בְּצִדְקָתִי¹: בִּקֵּשׁ שְׁלוֹם וְרִדְפָהוּ: הֲרִיכֵנִי²
 בְּאֵמֶתָהּ³ וּלְפָנַי⁴ כִּי אֶתָּה אֱלֹהֵי יִשְׂרָאֵל⁵: סִמְכֵנִי יְהוָה: חֲלֹצֵנִי⁶
 יְהוָה וּגְאֻלִּנִּי⁷: סַעֲדֵנִי יְהוָה פֶּן־אֲפֹשֵׁל⁸: טַהֲרֵנִי⁹ וְאַטְהַר⁹:
 יִרְאֵי¹⁰ יְהוָה הִלְלוּהוּ כָל־זֶרַע יַעֲקֹב בִּבְרוּהוּ: חֲסֵד וְאֵמֶת אֶל־
 יַעֲזֹבֶךָ קִשְׁרָם עַל־גִּוְרֹתֶיךָ¹¹ כְּתִבָּם עַל־לִיּוֹת¹² לִבָּךְ¹³: אֶל־
 תֹּאשִׁיר¹⁴ בְּדֶרֶךְ רַעִים פָּרַעְהוּ¹⁵ אֶל־תַּעֲבִרְבוּ: מִלְטוֹנִי מִיַּד
 צָר: פִּלְטָהוּ מִיַּד רָשָׁע: אֶתָּה יְדַעַת יְהוָה זִכְרִנִּי וּפְקֹדֵנִי
 וְהִנָּקֶם¹⁶ לִי מִרְדְּפִי¹⁷:

according to my righteousness¹ to lead² in Thy truth³ to teach⁴ my sal-
 vation⁵ to deliver⁶ to redeem⁷ to cleanse, purify⁸ to be or become clean,
 puri⁹ ye that fear¹⁰ thy throat¹¹ the table¹² thy heart¹³ to enter¹⁴ to
 avoid¹⁵ to revenge¹⁶ persecutor¹⁷.

EXERCISE 75.

Hear me (pl. m.) and entreat¹ for² me to¹ the king.
 Remember me, pray³, and strengthen⁴ me, pray, only⁵ this
 once⁶, that⁷ I may be avenged⁸ on⁸ my enemies⁹. Gather¹⁰
 them from among¹¹ the people¹² (pl.). Fear¹³ the Lord
 and love Him. If¹⁴ iniquity¹⁵ (be) in thy hand, put it
 far away¹⁶ and¹⁷ let¹⁸ not¹⁷ wrong¹⁹ dwell¹⁸ in thy tents²⁰.
 And he said: draw²¹ thy sword²², and thrust me through²³
 therewith²⁴, lest²⁵ these uncircumcised²⁷ come²⁶ and* thrust
 me through and* abuse²⁸ me. Hear (s. f.) us. Hear
 (pl. f.) me. Help²⁹ (pl. f.) me. Help (pl. m.) him.
 Bury³⁰ (pl. f.) her, for she is a king's daughter.

8 Ni. optat. with נָקַם, 71 6 (294, 3.) f. פָּעַם 5 אָדָּם 4 Pi. חֹזֶק 3 נָא 2 לִי 1 with בְּנִי, בְּנִי, אִיבִי 9 קִבֵּץ 10 Pl. מִן 11 גִּוִּים 12 יִרְאֵה 13 אִם 14 אֶנּוּן 15 רַחֵם 16 Hi. וְאֶל־
 שָׁכֵן 18 § 104, 2. Hi. עֲזָרָה 19 אֶהְיֶיךָ 20 שְׁלַח 21 תִּרְבֶּךָ 22 דָּקֵר 23 בְּ(חֶבֶד) 24 חֶבֶד (f.)
 פֶּן 25 יָבֹאוּ 26 עֲרָלִים 27 עַל־לִי, Hith. בְּ, 28 with * Vav. Conv. עֲזָרָה 29 קָבַר 30

§ 47. THE PARTICIPLE WITH SUFFIXES.

The participles of Kal and Pi. lose their final Tsere and
 like the infin. according to their signification, receive either
 the nominal or verbal suffixes: as שֹׁמְרִי he who keeps me,
 שֹׁמְרִי my keeper.

EXERCISE 76.

יְהוָה שֹׁפֵטנוּ: אֵל מֵאֲרֻנִי¹ חֵיל²: מִכְבְּדִי אֲכַבֵּד: קֹדֶשׁ³
 יִשְׂרָאֵל לַיהוָה כָּל-אֲכָלֵי יֶאֱשָׁמוּ⁴: נִשְׁבַּע⁵ יְהוָה בְּיָמֵינוּ⁶ אִם-⁷
 אַתָּן⁸ אֶת-דָּגְגֶךָ⁹ עוֹד מֵאֲכָל לְאִיבֶיךָ¹⁰ וְאִם יִשְׁתַּ¹¹ בְּנִי-נָכַר¹²
 תִּירוּשָׁךָ¹³ בִּי מֵאֲסָפִיו¹⁴ יֹאכְלֶהוּ וְהִלְלוּ אֶת-יְהוָה וּמִקְבָּצָיו¹⁵
 יִשְׁתַּחֲוּ: הַחֲכֵמָה תֵּאֲלָךְ¹⁶ בְּנִי¹⁷ אוֹהֲבֶיהָ אָהֲבוּ חַיִּים: יְהוָה
 שֹׁמֵרָה יְהוָה צִלָּךְ¹⁸ עַל-יָד יְמִינֶךָ: יִלְבָּשׁוּ¹⁹ שׁוּטָנַי²⁰ כְּלָמָה²¹:
 בְּצַנֹּת²² שֶׁלֹּג²³ בְּיוֹם קָצִיר צִיר²⁴ נֶאֱמָן²⁵ לִשְׁלָחוֹ: מִשָּׁל²⁶
 מִקְשִׁיב²⁷ עַל-דָּבָר²⁸ יִשְׁקֹר כָּל-מִשְׁרָתָיו²⁹ רָשָׁעִים: יִשְׁמָחוּ בָךְ
 כָּל-מִבְקָשֶׁיךָ יֹאמְרוּ³⁰ תָּמִיד³¹ יִגְדֵּל³² יְהוָה אֲהַבִּי תִשׁוּעָתֶךָ³³:
 אֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ³⁴ אָאֵר³⁵: מְבָרְכִיו יִירָשׁוּ³⁶ אֶרֶץ
 וּמְקַלְלֵי יִכְרְתוּ³⁷:

to gird¹ (§ 85, 2, b.) strength² (that which is) holy, consecrated to God³ to be or become guilty⁴ to swear⁵ by his right (hand)⁶ if⁷ (§ 108, 4.) I give⁸ corn⁹ enemies¹⁰ drink¹¹ the alien¹² new wine, must¹³ to gather¹⁴ to store up¹⁵ to teach¹⁶ her, its children¹⁷ shade¹⁸ to clothe¹⁹ adversaries²⁰ confusion²¹ as the cold of²² snow²³ messenger²⁴ faithful²⁵ a ruler²⁶ to hearken²⁷ word of²⁸ servant²⁹ say³⁰ continually³¹ to be great³² salvation³³ to curse³⁴ I will curse, devote to destruction³⁵ shall inherit³⁶ to be destroyed³⁷.

EXERCISE 77.

These (are) our judges¹ that judge us. The land² shall not be expiated³ of⁴ the blood that is shed⁵ therein⁶, but⁷ by⁸ the blood of him that shed⁹ it. For I was ashamed¹⁰ to ask of the king a force¹¹ to help us against¹² the enemy¹³ in the way: because¹⁴ we had spoken¹⁵ unto the king, saying¹⁶, The hand of¹⁷ our God (is) upon* all them that seek¹⁸ Him for good¹⁹; but²⁰ His power²¹ and His wrath²² (is) against* all them that forsake Him²³. They that curse²⁴ thee shall be cursed, and they that bless²⁵ thee shall be blessed. Lord, who is like unto²⁶ Thee, who deliverest²⁷ the poor²⁸ and the needy²⁹ from him that robbeth³⁰ him.

שֹׁפֵט 1 part. 2 Dative—to the land (f.) 3 Pu. 4 ל 5 Pu. 6 כִּפּוּר 7 כִּי-אִם 8 בְּ 9 part. 10 בִּשְׁתִּי 11 חֵיל 12 מ 13 אוֹיֵב 14 כִּי 15 אָמַר 16 לְאַחֲרָי 17 יָד 18 יָעַל

25 Pi. part. בָּרַךְ 24 part. אָרַר 23 part. אָפַן 21 עָוָן 20 וְ 19 לְטוֹבָה 18 Pi. part. בָּקַשׁ
 : 30 part. גָּזַל 29 אָבִיוֹן 28 יָגִי 27 מָצִיל 26 (before grave suff. פָּכַח) פָּחַח

CHAPTER IX.

IRREGULAR VERBS.

§ 48. VERBS פ"א.

1. The verbs of which the first radical is א partake of all the peculiarities of the verbs Pe Guttural. In some of them, however, the א is quiescent in either Cholem or Tsere, hence they are called: נָחַי' פ' א = quiescent the פ i. e. the first radical א.

2. In the fut. Kal the five following verbs: אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say and אָפָה to bake, have the א quiescent in Cholem: as תֹּאכַל thou wilt eat, יֵאבַד he will perish. In the first person the א drops: as אֶמַר I shall say. The verbs אָחַז to take hold, אָסַף to collect, have beside the regular form יֵאָחַז, יֵאָסַף, the form of the פ"א: יֵאָחַז, יֵאָסַף 2. Sam. 6, 1.

3. The final syllable has generally Patach, Tsere is for the most part used in syllables with a distinctive accent: יֵאָבַד Job 3, 3. יֵאָבַד Job 20, 7. תֹּאכַל 1. Mos. 3, 14, תֹּאכַל 1. Mos. 2, 16.

4. With Vav Conv. the accent is thrown back: יֵאָכַל, יֵאָמַר; but with a distinctive accent, Milra: יֵאָכַל, יֵאָמַר.

5. The inf. Kal of אָמַר with ל, is לֵאמֹר, for לֵאמַר (§ 12, 6. B. 3.).

6. In the verbs אָזַל to go away, אָחַר to tarry, to delay, אָתָה to come, the א quiesces in Tsere: as יֵאָזַל, for יֵאָזַל, יֵאָתָה, for יֵאָתָה, יֵאָחַר, for יֵאָחַר (cf. § 12, 6. B. 3.).

EXERCISE 78.

עַד¹ כְּזָכִים² יֵאָבֵד³ אָדָם רִשָּׁע תִּקְוָה⁴: נֶזֶר
תֵּאֱנֶה⁵ יֹאכֵל פְּרִיָּה⁶: חָרֵב⁷ תֹּאכַל בָּשָׂר⁸ וְלֹא תִפְגַּע⁹ נַפְשִׁי¹⁰
וּכְזָב¹¹ מִנֶּפֶשׁ וְעַד בָּשָׂר יִכְלֶה¹²: אֵל תֹּאמַר נִסְתָּרָה דְרָכִי¹⁶
מִיָּחֹה וּבְמָרוֹם¹⁴ שָׁמַיִם¹⁵ מִי יִזְכְּרֵנִי: וַיִּרְדְּפוּ בְנֵי¹⁶ יְהוּדָה אַחֲרֵי
אֲדָנִי¹⁷ בְּזֶק¹⁷ וַיֹּאחֲזוּ אֹתוֹ וַיִּקְצְצוּ¹⁸ אֶת־בְּהֵנוֹת¹⁹ יָדָיו וַרְגָּלָיו²⁰:
אִם תֹּאכֶה בְנֵי תַחְכֵּם: לֹא יֵאָמַר לַחֲלָשׁ²¹ גִּבּוֹר וְלִסְכָּל²²
מִשְׁכִּיל²³ כִּי לִפִּי²⁴ מַעֲלָלוֹ יִהְיֶה לֵאמֹר: וַיֹּאפּוּ בְנֵי יִשְׂרָאֵל אֶת־
הַבָּצֵק²⁵ עֵגֶת²⁶ מִצּוֹת²⁷ כִּי לֹא חֲמִץ²⁸ בִּי־גִרְשׁוֹ²⁹ מִמִּצְרַיִם:
עַם־לִבָּן גִּרְתִּי³⁰ וְאַחֲרַי עַרְעָתָהּ³¹:

witness¹ lie, falsehood² § 82, 5. and § 83, 6; when dies³ expectation, (supply his)⁴ fig tree⁵ fruit⁶ sword⁷ flesh, *body*⁸ meet, reach unto⁹ soul¹⁰ lie, falsehood¹¹ ruins, destroys¹² my way¹³ height of¹⁴ his heaven¹⁵ sons of¹⁶ p. n. m.¹⁷ to cut off¹⁸ thumbs, great toes¹⁹ feet²⁰ weak²¹ fool²² wise, prudent²³ in proportion, according to²⁴ dough²⁵ cakes²⁶ (§ 85, 3) unleavened²⁷ leavened²⁸ drive out²⁹ I have sojourned³⁰ now³¹.

EXERCISE 79.

Say ye to the righteous (man), because¹ (he is) good, that² he shall eat the fruit of³ his doings⁴. Not shall escape⁵ the wicked, and the patience of⁶ the righteous shall not be in vain⁷. And⁸ the children of Israel⁹ said: who shall give¹⁰ us flesh¹¹ to eat¹⁰? We remember (pret.) the fish¹², which we did eat in Egypt¹³ freely¹⁴. Eat thou not the bread of an evil eye¹⁵ (i. e. an envious, malignant person), for eat, saith¹⁶ he to thee, but¹⁷ his heart¹⁸ is not¹⁹ with²⁰ thee. The children of Israel are not willing to hearken to thee. And⁸ the asses²¹ of²² Kish²³ were lost²⁴,

כִּי¹ כִּי² פְּרִי³ מַעֲלָל⁴ מַלְט⁵ Ni. תִּקְוָה⁶ fem. אָבֵד⁷ Vav Conv. בְּנֵי יִשְׂרָאֵל⁸
לִבָּן¹⁸ בָּל¹⁹ עַם²⁰ אֶת־נֹנוֹת²¹ (fem.) ל²¹ or לֹא²¹ § 80, 10 קִישׁ²³ אָבֵד²⁴:
17 ו 16 fut. 15 רַע עֵין 14 חָנָם 13 מִצְרַיִם 12 דָּגָה 11 בָּשָׂר 10 Hi. אֹכֵל (give to eat)

§ 49. VERBS ל"א.

1. In verbs of which the third radical is א, the א qui-

escapes whenever the final syllable has A or E, and lengthens final Patach into Kamets: as מָצָא, for מַצָּא (§ 14. Lengthening, 3.); מָלָא to be full.

2. Before the consonantal affirmatives (נ, ת) א quiesces in the pret. Kal in Kamets: מָצָאת, in the pret. of all the other conjugations in Tsere: נִמְצָאת; in the imp. and fut. of all the conjugations in Seghol: as תִּמְצָאנָה, מִצְאָנָה.

3. The verbs middle E, like יָרָא to fear, retain Tsere throughout the rest of the forms: as יֵרָאֵת, יֵרָאֵתִי I have filled.

4. The part. fem. is commonly formed by contraction מִצְאָת, for מָצָאת (§ 12, 6. B. 3.).

NOTE. The Infinitive sometimes has the termination אֵת or וֵת, as שְׁנֵאתָ Prov. 8, 13. הִנָּבֵאתָ Zech. 13, 4. שְׁמֹות Ez. 36, 3.

EXERCISE 80.

הָלֹא אֵב¹ אֶחָד² לְכַלְנִי³ הָלֹא אֵל אֶחָד בְּרָאנוּ⁴ מְדוּעַ⁵ נִבְגַּד⁶
אִישׁ בְּאֶחָיו⁷ לְחַלֵּל⁸ בְּרִית אֲבוֹתֵינוּ⁹: לֵב טָהוֹר¹⁰ בְּרָא-לִי
אֱלֹהִים וְרוּחַ נָכוֹן¹¹ חֹדֶשׁ¹² בְּקֶרְבִי¹³: שִׁלַּח¹⁴ לְחֶמֶךְ¹⁵ עַל-
פְּנֵי¹⁶ הַמַּיִם בִּי-בְרוּב¹⁷ הַיָּמִים¹⁸ תִּמְצָאנוּ¹⁹: עֵת לְהָרוּג וְעַתָּה
לְרַפּוֹא²⁰ עֵת לְאַהֵב וְעַתָּה לְשֹׂנְאִי²¹: שְׁנֵאתִי קָהֵל²² מְרַעִים²³:
עָרַב²⁴ לְאִישׁ לֶחֶם שָׁקָר וְאַחֵר²⁵ יִמְלֹא²⁶ פִּיהוּ²⁷ חֲצִץ²⁸ גַּם-
לְרַעְהוּ יִשְׁנֵא רֶשַׁע וְאַהֲבִי²⁹ עֲשִׂיר רַבִּים: אֶל-תִּקְנָא³⁰ בְּאַנְשֵׁי³¹
רָעָה: עֲטַרְתָּ³² תַּפְאֶרֶת שִׁיבָה³³ בְּדֶרֶךְ צָדִיקָה תִּמְצָא: אֱלֹהִים
יִכְאִיב³⁴ וְיִחַבֵּשׁ³⁵ יִמְחֹץ³⁶ וְיִדְּיו תִּרְפָּאנָה: לֹא אֶל-חֶפְזֵי רָשָׁע³⁷
אֶתָּה יְהוָה שְׁנֵאתָ כָּל-פְּעֻלֵי אָוֶן: יִרְבְּעוּ³⁸ חֲטָא³⁹ וְהִחֲטִיא⁴⁰
אֶת-יִשְׂרָאֵל: לֹא-תִשְׁנֵא אֶת-אֶחָד בְּלִבָּבָהּ⁴¹

father¹ one² to all of us³ to create⁴ why⁵ to deal treacherously⁶ against his brother⁷ to profane⁸ our fathers⁹ clean¹⁰ right¹¹ renew¹² within me¹³ to cast¹⁴ bread¹⁵ upon (the surface)¹⁶ multitude of = after many¹⁷ days¹⁸ to find¹⁹ to heal, cure²⁰ to hate²¹ congregation of²² evil doers²³ agreeable, sweet²⁴ afterwards²⁵ to fill²⁶ his mouth²⁷ gravel - stones²⁸ (§ 85, 2. a.) friends of²⁹ to be envious³⁰ men of³¹ (§ 83, 6) crown³² gray hair³³ to wound, to injure³⁴ to bind up³⁵ to split, to dash³⁶ unrighteousness³⁷ n. p. m.³⁸ sin³⁹ (§ 25, 7)⁴⁰ thy heart⁴¹.

EXERCISE 81.

I said, Lord heal¹ my soul², for I have sinned³ against⁴ Thee. And Moses said unto the people: ye have sinned a great⁶ sin⁵. And⁷ (there) remained⁸ two of⁹ (the) men in the camp¹⁰, the name of the one¹¹ was Eldad¹² and the name of the other¹³ Medad¹⁴ and⁷ they prophesied¹⁵ in the camp, and⁷ (there) said a young man¹⁶ to Moses: Eldad and Medad do prophesy in the camp. And⁷ Joshua¹⁷ said: my lord¹⁸ Moses forbid¹⁹ them. And Moses said unto him, enviest²⁰ thou for my sake²¹? would²² God²² that²² all the Lord's people (were) prophets²³. The ear²⁵ is not filled²⁴ with²⁶ hearing. In the lips²⁷ of the intelligent (man)²⁸ wisdom is found²⁹. And⁷ Jehosheba³⁰ stole Joash³¹ and hid³² him from* Athalia³³, and he was³⁴ hid³⁵ in the house of the Lord six years.

רָפָא 1 נִפְשִׁי 2 חָטָא 3 ל 4 חָטָאָה 5 גְּדָלָה 6 נִי 7 שָׁאֵר 8 שְׁנֵי 9
 מִחְנֶה 10 אַחֵר 11 אֶלְדָּד 12 שְׁנֵי 13 מִדָּד 14 נִבָּא 15 Hith. נָעַר 16 יְהוֹשֻׁעַ 17 אֶרְנִי 18
 כָּלָא 19 קִנָּא 20 part Pi. ל 21 וְכִי יִתֵּן 22 נִבְיָאִים 23 מָלֵא 24 fut. Ni. אֵין 25 [fem.]
 מ 26 שִׁפְתַּי 27 נָכוֹן 28 Ni. fut. 29 יְהוֹשֻׁבֵּעַ 30 יוֹאָשׁ 31 חָתַר 32 Hi. fut. 33 עֲתִלְהֵי 34
 יוֹהִי 34 חָבֵא 35 part. Hith. שֵׁשׁ 36 שְׁנַיִם 37 מִפְּנֵי*.

§ 50. VERBS פ"ן.

1. The verbs, of which the first radical is נ, lose נ, whenever it should take Sh'va, by assimilation, hence the second radical is doubled, i. e. receives Dag. forte: as יָנֵשׁ, for יִנְיֵשׁ, יִנְיֵשׁ, for יִנְיֵשׁ (§ 12, 4.). Before a gutt. the assimilation does not take place: as יִנְיָק, יִנְיָל (ibid.). In the infin. and imp., נ drops without compensation, the following letter commencing the word: as יָנֵשׁ (Dag. lene); before Makkef יִנְיָשׁ, with pargog. יִנְיָשָׁה. The regular form of the imp. is found occasionally: as נִטֵּשׁ leave, נִרְדּוּ vow ye. (See 3 of this §.)

2. With these verbs, in order to make the infin. dissyllabic, it takes the fem. nominal ending תֵּ—, or תֵּ— when the second or third radical is a guttural: as נִטֵּשָׁה, נִרְדָּה to touch. (See 3 of this §.)

3. In most cases, these verbs have a fut. and imp. O,

many A: as **יָפַל** to fall, **יָנַשׁ**. The imp. and infin. of verbs with fut. O, are regular: as **נָפַל**, inf. **בִּנְפֹּל**.

4. The verb **נָתַן** to give, has besides the irregularities of the verbs **פָּ"ן** the peculiarity, that it also assimilates its final **נ** before the affirmatives **ת** and **נ**: as **נָתַתָּה**, for **נָתַתְּ**, **נָתַתְּנוּ**, for **נָתַתְּנוּ**; infin. **תֵּת**, for **תַּת** (2); with **בְּכָלֶם**: **בָּתַת**; **בָּתַתְּ**; imp. **תֵּת**, **תֵּתִי**, **תֵּתְנוּ**, with parag. **ה**: **תִּתְּנָה**; fut. **תִּתֵּן**, **תִּתְּנָה**.

5. In **לָקַח** to take, the **ל** is analogous to the **נ** of the verbs **פָּ"ן**. Fut. **יִקַּח**, for **יִלְקַח**, inf. **קַחַת**, with **בְּכָלֶם**: **קַחְתָּה**, **קַחְתָּ**, **קַחְתִּי**, **קַחְתִּי**, **קַחְתִּי**; imp. **קַח**, **קַחְתָּ**, **קַחְתִּי**; Ho. **יִקַּח**, for **יִלְקַח** (§ 14, Short. b.); but Ni. always **נִלְקַח**.

EXERCISE 82.

חִפְּרָה¹ גּוֹמֵץ² בּוֹ יִפֹּל³ וּפְרִץ⁴ גֵּרֶר⁵ יִשְׁכְּנוּ⁶ נַחֲשׁ⁷: אֵייל יִנְאֵץ⁸
מוֹסֵר אָבִיו: בֹּל⁹ אֲשֶׁר לֹא־יִתֵּן בְּעַד¹⁰ נִפְשׁוֹ¹¹: לֹא תִקֵּם¹²
וְלֹא תִטֹּר¹³: אֵת אֲשֶׁר-תִּדְרֹךְ¹⁴ שְׁלֹם¹⁵: מִשְׁמַיִם הַבַּיִת¹⁶ יִהְיֶה
רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: הַנִּטֵּעַ¹⁷ אֲזֵן הָלֹא יִשְׁמַע אֶם-יִצֹּר¹⁸
עֵין הָלֹא יִבִּיט: פִּי¹⁹ בְּסִילִים יִבִּיעַ²⁰ אֲוֵלֶת: הַסֵּג²¹ אַחֲוֹר²²
מִשְׁפָּט וּצְדָקָה מִרְחוֹק²³ תַּעֲמֹד: חֲכָמָה וּמַדָּע²⁴ תֵּן-לִי: הַחֲכָמָה
וְהַמַּדָּע נָתַן לָהּ וְעֶשֶׂר וּכְבוֹד אֶתֶן-לָהּ: תִּנְהַ בְּנֵי²⁵ לִבָּהּ²⁶ לִי
וְעֵינֶיהָ דְּרָכֵי²⁷ תִּצְדָּקָה²⁸: שֵׁל²⁹ נִעְלִיךְ³⁰ מֵעַל³¹ רִגְלֶיךָ³²:
גִּשְׁהָ³³ נָא וּשְׁקָה-לִי בְּנֵי: וַיִּגַּשׁ וַיִּשְׁקֶל-לוֹ: עַת לְטַעַת וְעַת
לְעַקֵּר³⁵ גִּטּוֹעַ: הָרָשָׁעִים כַּמִּץ³³ אֲשֶׁר תִּדְכֶּנּוּ³⁷ רוּחַ³⁸: בְּרֹזֶל³⁹
מַעֲפָר⁴⁰ יִקַּח: תֵּן לִי הַנֶּפֶשׁ⁴¹ וְהַרְכּוּשׁ⁴² קַח לָךְ: בָּתַת יִהְיֶה
לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל: לֹא תִקַּח שָׁחַד:

to dig¹ a pit² to fall³ to break down⁴ a fence⁵ to bite⁶ serpent⁷ to despise,
contemn⁸ all, every thing⁹ for, in behalf of¹⁰ soul, life¹¹ to revenge¹² to keep,
retain *sc. anger*¹³ to make a vow¹⁴ to pay, perform¹⁵ to look¹⁶ to plant¹⁷ to
form, make¹⁸ the mouth of¹⁹ to pour forth, utter²⁰ to turn away²¹ backward²²
afar off²³ knowledge²⁴ my son²⁵ thy heart²⁶ my ways²⁷ to observe²⁸ to put
off²⁹ shoes³⁰ from³¹ feet³² to step near³³ to kiss³⁴ root out, pluck up³⁵ the
chaff³⁶ to drive away³⁷ a wind³⁸ iron³⁹ earth⁴⁰ persons⁴¹ (coll.) substance,
property⁴².

EXERCISE 83.

Put forth¹ thine hand and touch² his flesh³. He made⁴ a pit⁵, and digged⁶ it, and is fallen into the ditch⁷, (which) he made⁸. Keep⁹ thy tongue¹⁰ from evil and thy lips¹¹ from speaking¹² guile¹³. And¹⁴ she vowed¹⁵ a vow¹⁶ and said: O Lord of Hosts¹⁷, if¹⁸ Thou wilt remember me and wilt give to thine handmaid¹⁹ a man-child²⁰, then²¹ I will give him to the Lord all the days of²² his life. And he dreamed²³, and behold²⁴, a ladder²⁵ set up²⁶ on* the earth, and the top of it²⁷ reached²⁸ to²⁹ heaven. Righteousness³⁰ delivereth³¹ from death³². To take away³³ my life³⁴ they devised³⁵. Lord give us Thy help³⁶. Thou shalt not inherit³⁷ in our father's house³⁸. This woman said to me: give (s. f.) thy son³⁹ and we will eat him to day⁴⁰ and I will give my son to-morrow⁴¹.

שָׁלַח 1 נָנַע 2 בָּשָׂרוֹ 3 כָּרָה 4 בּוֹר 5 חָפַר 6 שָׁחַת 7 פָּעַל 8 נָצַר 9 fut. O. לְשׁוֹנְךָ 10 שְׁפָתֶיךָ 11 רַבֵּר 12 Pi. מְרַמֶּה 13 14 Conv. ו 15 fut. O. נָדַר 16 נָדָר 17 צָבָאוֹת 18 אִם 19 זָרַע אֲנָשִׁים 20 ו 21 יָמִי 22 חָלַם 23 הִנֵּה 24 כָּלֵם 25 נָצַב 26 part. Ho. רָאִשׁוֹ 27 נָנַע 28 part. Hi. ה 29 (§ 19, 6,) local צִדְקָה 30 m. נָצַל 31 Hi. fut. מוֹת 32 לִקְחָה 33 נָפְשִׁי 34 זָמַם 35 יִשְׁעֶךָ 36 נָחַל 37 בֵּית 38 בִּנְךָ 39 הַיּוֹם 40 מָחָר 41 אֲרָצָה* (§ 85, 4, 6.)

§ 51. VERBS פ'.

1. The verbs of which the first radical is פ' are divided into three classes:

- a. The first class comprises those, in which פ' is used as נ in the verbs פ"נ, i. e. פ' is assimilated and indicated by Dagesh in the next letter. In this class are four verbs, which all have צ as the second radical: נִצַּת (Ni. נִצַּת, Hi. הִנִּיצַת) to set on fire, to kindle, יָצַע to spread down, to strew, יָצַק to pour, pour out, יָצַר to form.
- b. The second class is but slightly irregular. The weak letter פ' quiesces in the preceding vowel in fut. Kal and all forms of Hi. The fut. Kal retains Chirek: as יִטֵּב from יָטַב; Hi. changes the Chirek into Tsere: as יִטִּיב, for יָטִיב (Patach + פ' = a + i = e, § 12, 7. b. 2.). To

this class belong six verbs: יָצַר (fut. יֵצֵר and יִצֹר, apoc. יִצֵר and יִצֹר), יָשַׁר to be straight, right, יָטַב to be good, יָנַק to suck, יָלַל to wail, lament, יָקַץ to awake.

- c. The other verbs פ"ו belong to the third class. The verbs of this class are properly פ"ו, but the ו is changed at the beginning of the word into י: as יָלַר, for וְלַר, יֵשֶׁב, וְשֶׁב, for וְשַׁב (§ 12, 7. a.). In those conjugations, which have a characteristic letter at the beginning (Ni., Hi., Ho.) the original ו, being now in the middle of the word, returns: Ni. pret. נִוְלַר, fut. אִוְלַר, Hi. הוֹלִיר, Ho. הוֹלַר. In Hithp. the ו in a few verbs only is restored: as הִתְוַדַּע, from יָדַע, to know.

The preformatives have not the usual vowel, but one homogeneous to ו: נוֹלַר, for וְנִוְלַר, הוֹלִיר, for וְהוֹלִיר, הוֹלַר (12, 7. b. 2.).

2. In fut. Kal the י drops. The preformatives now forming open syllables, lengthen the Chirek into Tsere: as יֵלַר, for יָלַר. With conv. ו: וַיֵּלַר; in Hiphil with conv. ו: וַיְוִלַר.

3. About half these verbs have the future E. The others with future A retain י quiescent in Chirek: as יִרְשׁ to take possession of, to inherit.

4. The infin. const. is formed as with פ"נ, i. e. the י drops and the segholate ending ת־ (§ 66.) (with Gutt. ת־) is appended: as לָרֵת, with כֻּבְּלָם: כְּבִלְתָּ, כְּבִלְתָּ, כְּבִלְתָּ. Occasionally, it has the fem. termination ת־, like לָרָה to bear, רָדָה to go down.

5. The imp. לֵר, שֵׁב, with ה parag. שְׁבָה.

6. The fut. Kal of the Verbs יִרְשׁ to take possession of, יָבֵשׁ to be or become dry, יַעֲבֹד to labor, toil, is formed like the second class: יִרְשׁ, יִבֵּשׁ, יַעֲבֹד (3), but in Ni., Hi., Ho. they are inflected like the third class: as הוֹבִישׁ, הוֹנִיעַ, הוֹלִישׁ.

7. The verb יָלַךְ to go, belongs to פ"ו, taking its *irregular forms* from פ"ו: fut. Kal יֵלֶךְ, imp. לֵךְ, infin. לָכֶת, Hi. הוֹלִיק.

In all cases, however, where the verbs פ' are regular it is inflected as from הָלַךְ: pret. Kal הָלַךְ, part. Kal הוֹלֵךְ, Hith. הִתְהַלֵּךְ.

EXERCISE 84.

אֶת־חֻקֹּתַי¹ תִּשְׁמְרוּ לְלֶכֶת בָּהֶם: לְכוּ־בָנִים² שְׁמַעְרִלִי יִרְאַת³
יְהוָה אֲלִמְדָּרְכָם: לֹא־תִלָּךְ רַכִּיל⁴ בְּעַמִּיָּה: וַיֵּשְׁבוּ⁵ וַיֹּאכְלוּ
שְׁנֵיהֶם⁶ יַחְדוֹ⁷ וַיֹּאמֶר אָבִי⁸ הַנְּעֶרָה⁹ אֶל־הָאִישׁ הוּאֹל¹⁰־נָא
וְלִין¹¹ וַיֵּטֵב¹² לָבָד: וַיּוֹאֵל הָלֹוִי¹³ לָשֶׁבֶת אֶת־הָאִישׁ: אֶח לָצָרָה
יִגְלֹר¹⁴: יִרְאַת יְהוָה תוֹסִיף¹⁵ יָמִים¹⁶: סָבָא¹⁷ וְזוּלָל¹⁸ יִירָשׁ¹⁹:
אִשׁ וּמִים הֵצִג²⁰ לַפְּנִיָּה²¹ שְׁלַח יָדְךָ בְּאִשֶּׁר תִּרְצֶה²²: הִיטִיבוּ²³
דְּרָכֵיכֶם²⁴ וּמַעַלְלֵיכֶם: אִשׁ קָרַחְתָּם²⁵ עַד עוֹלָם תוֹקֵד²⁶:
רַפְּאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי²⁷ וְאַחֲשֶׁעָה כִי תִהְיֶה²⁸ אֶתָּה:
אֱלֹהֵי עוֹלָם יְהוָה לֹא יִיעַר²⁹ וְלֹא יִנָּע³⁰: אָנָּה³¹ אֵלֶךְ מְרוּחָה
וְאָנָּה מִפְּנִיָּה³² אֲבָרָח: אִם־אֶפְסָק³³ שְׁמִים³⁴ שָׁם אֶתָּה וְאַצִּיעָה³⁵
שְׂאוּל³⁶ הַנֶּךְ: בְּשָׁלוֹם יַחְדוֹ³⁷ אֲשַׁכְּבָה וְאִישׁן³⁸ כִּי אֶתָּה יְהוָה
לְבָדָד³⁹ לְבַטַּח תוֹשִׁיבִנִי⁴⁰: הוֹגַעְתָּם⁴¹ יְהוָה בְּרָבְרִים⁴² וְאַמְרָתָם
בְּמָה⁴³ הוֹגַעְנוּ בְּאִמְרָכֶם כָּל־עֲשָׂה⁴⁴־רַע טוֹב בְּעֵינֵי יְהוָה:
הִקָּר⁴⁶ רִגְלֶךָ⁴⁷ מִבֵּית רַעְךָ פֶּן יִשְׁבַּעַךְ⁴⁸ וּשְׁנֹאֲךָ: דַּעִי כִי רַע
וְמָר⁴⁹ עֲזָבְךָ אֶת־יְהוָה:

statute, law¹ sons² the fear of³ slander, הָלַךְ רַכִּיל to slander⁴ to sit down⁵
both of them⁶ together⁷ the father of⁸ the damsel⁹ to consent¹⁰ and lodge all
night¹¹ to be good, merry¹² Levite¹³ to bear, bring forth¹⁴ to add, increase¹⁵
days¹⁶ a drunkard¹⁷ squanderer, prodigal¹⁸ to become poor¹⁹ to put, place²⁰
before thee²¹ to be pleased to do anything²² to make good²³ your ways²⁴ to
kindle²⁵ to burn²⁶ to help, succor²⁷ praise, object of praise²⁸ to be wearied²⁹
to be fatigued³⁰ whither³¹ from thy presence³² (prop. f. thy face) to ascend³³
there³⁴ to spread down, make one's bed³⁵ grave³⁶ together, at one time³⁷
to sleep³⁸ alone³⁹ to make dwell⁴⁰ to weary, be troublesome⁴¹ words⁴²
in what⁴³ every one⁴⁴ that doeth⁴⁵ to make rare⁴⁶ thy foot⁴⁷ to be satiated,
weary⁴⁸ bitter⁴⁹.

EXERCISE 85.

Rebuke¹ not a scorner², lest³ he hate⁴ thee; rebuke a wise man⁵, and he will love thee. Give (instruction) to a wise man, and he will be yet⁷ wiser⁶; teach⁸ a just man and he will increase⁹ in learning¹⁰. (It is) good to go to the house of mourning¹¹. Go, eat with¹² joy¹³ thy bread¹⁴. And* the king put forth¹⁵ his hand, saying¹⁶, lay hold¹⁷ on him. And* his hand dried up. When¹⁸ your children²⁰ shall ask¹⁹ their fathers²¹ in time to come²², saying, what (mean) these stones²³? Then²⁴ ye shall let know²⁵ your children, saying, Israel came over²⁶ this Jordan²⁷ on²⁸ dry land²⁹. For³⁰ the Lord your God dried up³¹ the waters of³² Jordan from before you³³, until³⁴ ye were passed over³⁵. That³⁶ all the people of³⁸ the earth might know³⁷ the hand of the Lord. Labor³⁹ not to be rich⁴⁰. Know thou the God of thy father and serve⁴¹ Him. Boast⁴² not thyself of⁴³ to-morrow⁴⁴, for thou knowest⁴⁵ not what a day⁴⁷ may bring forth⁴⁶. We will do thee good⁴⁸.

יִכַּח 1 Hi. Juss. 2 יֵץ 2 3 פֶּן 3 שָׂנֵא 4 לְחַכֵּם 5 חָכֵם 6 fut. A. (to be wiser) 7 עוֹד 7 יֵדַע 8 Hi. יִכַּח 9 Hi. with acc. 10 לִקְחָה 10 אֲבֵל 11 ב 12 שִׂמְחָה 13 לְחַכֵּךְ 14 שְׂלַח 15 לְאֹמֶר 16 תִּפְשׁ 17 with acc. 18 כִּי 19 בְּנֵיכֶם 20 שְׂאֵל 21 אֲבוֹתֶם 22 קָחָר 23 in t. t. come 24 אֲבָנִים 25 אֲשֶׁר 26 עָבַר 27 to come over 28 יִרְדּוּ 29 יִבְשֶׁה 30 אֲשֶׁר 31 Hi. 32 כִּי 33 בְּנֵיכֶם 34 עָר 35 inf. = your passing over 36 לְמַעַן 37 inf. (connect 36 and 37) 38 הָעָם 39 יִגַּע 40 fut. 41 יוֹם 42 יוֹם 43 חָרָה 44 יוֹם 45 fut. 46 יוֹם 47 יוֹם 48 fut. 49 יוֹם 50 fut.

*Vav Conv. 48 to do good יוֹם Hi. 47 יוֹם 46 fut. 45 fut.

§ 52. VERBS ע"ע.

The verbs belonging to this class are contracted, the second radical having been repeated in the root, as סַבֵּב, now סַב, hence termed ע"ע.

Irregularities:

1. The repeated letter is generally written but once, with a Dag., which is, however, omitted at the end of the word: as סַב, for סַבֵּב, but סַבּוּ (§12, 4. Note).

2. The resulting monosyllabic word from this contraction is vocalized similarly to the regular verbs, but differs in

this particular: the vowel of the second radical in the regular verb recedes to the first radical of the verb ע"ע: as imp. כַּב, for סַב, like קַטַל, fut. יַכַּב, for יַסַב, like יַקַטַל, (comp. 3), (§14, Rising III.).

NOTE I. Infin. and fut. Ni. excepted, which have Patach instead of Tsere.

3. The preformative forming an open syllable, which requires long vowels, has the pretonic Kamets: fut. Kal יַכַּב, for יַסַב, fut. Hi. יַכַּב, for יַסַב; hence this Kamets drops, when the tone is thrown forward: as הַסְבִּינָה (§ 14. Reject. 1.).

4. When the affirmative begins with a consonant (ת, ה, ה', נו, נה) a helping vowel is used: 1) to avoid the meeting of three consonants with but one vowel: as סַבְתָּ = סַבְתָּ; 2) to render more perceptible the doubling of the radical. This helping vowel is Cholem in the pret. (written fully or defectively): as סַבְתָּ or סַבְתָּ, and in the future יַסְבֵּינָה: as הַסְבִּינָה.

5. This helping vowel receiving the tone, shortens the vowel in Hi., and in the forms with נה in the imp. and fut. Kal: as הַסְבִּינָה, הַסְבִּינָה.

6. In Pi., Pu. and Hith., which require Dag. in the second radical, in order to avoid the meeting of three similar consonants, as סַבְתָּ = סַבְתָּ, a long vowel (invariably Cholem) enters instead of Dag. Thus the forms Poel, Poal, Hithpoel, arise, which are regularly inflected: as סוֹבֵב, סוֹבֵב, הַסְוִיבָה.

7. With convers. ו the Cholem of the fut. Kal is shortened into Kamets-Chatuph, and the Tsere of the fut. Hi. into Seghol: as וַיַּכַּב, וַיַּכַּב (§ 33, 4.).

8. Before suffixes the same change takes place, for the

same reason (§ 14, Short. c.): as יִחַנְנוּ may He be gracious to us; ye shall solemnize it; or Kubbutz is chosen instead: as יִמְשְׁנִי, Hiph. יִסְבְּנִי, Tsere into Chirek (the strong sharpening) (§ 14, Short. b.)

9. The accent is not here thrown forward upon the affirmatives הָ, וּ, יְ, as with regular verbs: as סָבָה, סָבֹא, סִבּוֹתִי.

NOTE II. In Kal are found examples of middle O (according to § 29, 1.): as רָבוּ they shoot arrows. Gen. 49, 23. רָפוּ they are lifted up. Job 24, 24. The fut. A. of these verbs has Tsere under the preformatives: as יִמַּר it is bitter, Is. 24, 9. וְאֶקַּל and I am despised, Gen. 16, 5. יִחַם it is hot, De. 19, 6.

NOTE III. Ni. in the final syllable has Tsere occasionally: as נָסַבְהָ, נָסַבְהָ, נָסַבְהָ; sometimes Cholem נָרוּץ he is broken, Eze 29, 7. נָבֹזוּ they are spoiled, Am. 3, 11.

NOTE IV. Hi. sometimes takes Patach in the final syllable, especially with gutturals: הִמַּר he has embittered, Job 27, 2. הִתָּז he cuts off, Is. 18, 5. הִקַּל, הִדַּק.

NOTE V. In many of these verbs the vowel of the preformatives in Kal, Ni., Hi. and Ho. is short and Dag. forte follows. This Dagesh compensates for the one omitted in the second radical, as it occurs generally with this class of verbs in Chaldee: fut. Kal יִסַּב and יִסַּב; יִדַּם (fr. יִדַּם) shall be astonished, 1. Ki. 9, 8. יִקַּד to bow the head; Hi. יִסַּב Jud. 18, 23. יִמַּר Ex. 23, 21.

EXERCISE 86.

מָה¹ יִרְבוּ² מַעֲשֵׂיהָ³ יְהוָה: גּוֹל⁴ עַל־יְהוָה דִּרְבָּךְ: הִקְשִׁיבָה
אֶל־רִנָּתִי⁵ בִּידְלוּתִי⁶ מָאֵד: אִזּוּ⁷ יִדְבֹּר⁸ יְהוֹשֻׁעַ⁹ לַיהוָה בַּיּוֹם
תַּת יְהוָה אֶת־הָאֲמָרִי¹⁰ לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר שְׁמִשׁ¹¹ בְּגִבְעוֹן¹²
דּוֹם¹³ וַיֵּרָח¹⁴ בְּעַמְּקֵי¹⁵ אֵילֹון¹⁶ וַיִּדֹּם הַשֶּׁמֶשׁ וַיֵּרָח עֶבֶד עַד־יָקָם
גּוֹי אִי־בִי: וַיֵּרָעַם¹⁷ יְהוָה בְּקוֹל¹⁸ גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים¹⁹

וַיְהִימָם²⁰ וַיִּגְבּוּ²¹ לִפְנֵי יִשְׂרָאֵל: וַחֲגָתָם²² אֹתוֹ חָג²³ לַיהוָה
 שָׁבַע²⁴ יָמִים בַּשָּׁנָה²⁵ בַּחֹדֶשׁ הַשְּׁבִיעִי²⁶ תַּחֲנוּ אֹתוֹ: כֹּה²⁷ אָמַר
 יְהוָה אֱסַתְּפֻרוּ²⁸ אֶת־בְּרִיתִי²⁹ הַיּוֹם וְאֶת בְּרִיתִי הַלַּיְלָה גַּם בְּרִיתִי
 תִּפְרֹ אֶת־דָּוִד עַבְדִּי: אֲשֶׁר³⁰ לֹא־יִסְפָּר זָכָא³¹ הַשָּׁמַיִם וְלֹא
 יִמַּד³² חוֹל הַיָּם בֶּן אֲרָבָה³³ אֶת־זֶרַע דָּוִד עַבְדִּי: הִדְלֹת³⁴ תִּסּוּב³⁵
 עַל־צִירָה³⁶ וְעִזַּל עַל־מִטָּתוֹ³⁷: יְהוָה שִׁפְטֵנוּ יְהוָה מַחְקֵנוּ³⁸
 הוֹיָא יִשְׁעֵנוּ³⁹: חִדְלוּ הָרַע⁴⁰: כִּי חֲנָה בָּעִיר אֲשֶׁר־נִקְרָא
 שְׁמִי⁴¹ עָלֶיהָ⁴² אָנֹכִי מִחֹל⁴³ לְהָרַע: לָמָּה תִקְרָאנָא לִי נָעֲמִי⁴⁴
 וַיִּשְׁדֵּי⁴⁵ הַמֶּר וַהֲרַע לִי מָאֵד: הֶמָּה חֲתִים⁴⁷ נִסּוּגִים⁴⁸ אַחֲוֹר
 וַגְּבוּרֵיהֶם יִכְתּוּ⁴⁹: בְּתוֹכִי יִשְׁתּוּמִם⁵⁰ לְבִי:

adverb¹ (§ 24, 3.) to be many² works³ to roll, to commit⁴ my outcry, cry for help⁵ to be languid, weakened⁶ then⁷ (§ 101, II, b.)⁸ Joshua⁹ Amorite¹⁰ sun¹¹ Gibeon¹² to stay, stand still¹³ moon¹⁴ valley¹⁵ Ajalon¹⁶ cause thunder¹⁷ thunder¹⁸ (prop. voice, sound) Philistines¹⁹ to confound²⁰ to defeat²¹ to celebrate²² festival²³ seven²⁴ year²⁵ seventh²⁶ so, thus²⁷ to break, make void²⁸ my covenant with²⁹ as³⁰ the host of³¹ to measure³² I will increase³³ door³⁴ to turn³⁵ hinge³⁶ his bed³⁷ to inscribe laws, to rule³⁸ to save³⁹ to do evil⁴⁰ my name⁴¹ (§ 96, 2.)⁴² to open, begin⁴³ n. p. f. (my sweetness)⁴⁴ the Almighty⁴⁵ to embitter⁴⁶ (sc. life,) to be terrified, dismayed⁴⁷ to recede⁴⁸ to beat down⁴⁹ to be astonished, confounded⁵⁰.

EXERCISE 87.

Three¹ times² thou shalt keep a feast³ to me in the year. And he rolled⁴ the stone⁵ from⁶ the mouth of⁷ the wells⁸. The Lord of Hosts⁹ will defend¹⁰ Jerusalem¹¹. The soul of¹² the wicked desireth¹³ evil, his neighbor is not favored¹⁴ in his eyes¹⁵. This day will I begin¹⁶ to magnify thee¹⁷ in the sight of¹⁸ all Israel. And I will defend¹⁹ this city, to save²⁰ it. And the Lord discomfited²¹ Sisera²². Hills²³ melted²⁴ like²⁵ wax²⁶. He that trusteth²⁷ in²⁸ the Lord, mercy²⁹ shall compass³⁰ him about³⁰. Be-seech³¹, I pray you, God, that³² He will be gracious³³ unto us. Hazael³⁴, king of Syria³⁵, oppressed³⁶ Israel. And the Lord was gracious³⁷ to them and had compassion³⁸ on them. (He) whom thou blesseth³⁹ (is) blessed⁴⁰, and (he)

whom thou curseth⁴¹ is cursed⁴². Why⁴³ art thou cast down⁴⁴, O my soul⁴⁵? hope⁴⁶ thou in⁴⁷ God!

שָׁלַשׁ 1 רָגַלִּים 2 חָגַג 3 to keep a feast גָּלַל 4 Hi. fut. with Vav Conv. אָבָן 5 מָעַל 6
פִּי 7 בָּאֵר 8 יְהוָה צְבָאוֹת 9 גָּנָן 10 Hi. fut. יְרוּשָׁלַיִם 11 נָפַשׁ 12 אוֹתָהּ 13 חָנָן 14 Ho. fut.
עֵינָיו 15 חָלַל 16 Hi. גָּרַל 17 Pi. inf. עֵינַי 18 גָּנָן 19 pret. with Vav Conv. יָשַׁע 20 Hi.
הִמָּם, ו 21 fut. with Conv. סִכְרָא 22 הָרִים 23 מָסַס 24 Ni. כַּ 25 הִוַּג 26 part. בָּטַח 27 part.
בַּ 28 חָקֵר 29 סָבַב 30 Pi. fut. חָלַל 31 ו 32 חָנָן 33 חֲזָאֵל 34 אָרַם 35 לַחֵץ 36
40 Pu. part. 39 Pi. fut. בָּרַךְ 38 Pi. fut. with Vav Conv. with acc. רָחַם 37 fut. with Vav Conv.
אַרְר 41 fut. 42 Ho. fut. מָה 43 שָׁחָה 44 Hith. fut. נָפַשׁי 45 (f.) יָחַל 46 Hi. ל 47 :

§ 53. VERBS עִי AND עִי.

To the עִי the verbs עִי are nearly related. To this class belong those verbs of which the second radical is ו, which are best compared with the preceding עִי, whereby the points of similarity or difference can be rendered most conspicuous.

In common with עִי:

1. The stem is monosyllabic.
2. The preformatives have long vowels: in fut. Kal and in the pret. Ni. Kamets (Tsere in rare cases).
3. The forms Poel, Poal, Hithpoel.
4. The insertion of the helping (union) vowel Cholem before the consonantal affirmatives, but only in Ni. and Hi., not in Kal and Ho.
5. These peculiarities originate from the principle, that the weak letter ו cannot retain its consonantal power between two vowels; (not even between a following vowel and a preceding vocal Sh'va,) the ו either drops or quiesces, and as with עִי its vowel recedes to the first radical: pret. קָם, instead of קָוּם; inf. קוּם, for קָוּם; fut. יָקוּם, for יָקוּם (§ 12, 6. B. 3); Hi. הָקִים, for הָקוּם (§ ibid. § 12, 7, a.); Ho. הוּקַם, for הָקוּם (§ 12, 6, B., 3.) (Kamets-Chat. now in an open syllable becomes ו (§ 14, Length. 1.).
6. These verbs differ from עִי in the following points:

a. The vowel in ע"ו is longer: ו in Kal, ו־ in Hi., a vowel-letter quiescing in it.

b. The Ni. has a final Cholem נָקוּם, for נִקְוּם; fut. יָקוּם, for יִקְוּם (the ו becoming ו־, § 12, 7. b. 2.), after removing the mutable Patach in pret., and Tsere and the pretonic Kamets in fut.

7. Intransitive verbs occur with middle E. and O: מָת, מִתָּה (for מִתָּת § 12, 6. B.). Part. מִת; Inf. מוֹת; Fut. יָמוּת, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה; Fut. יָבוֹשׁ.

NOTE. In some verbs. the ו of the inf., imper. and fut. is always quiescent in Cholem: as אֹר to be light, בּוֹא to come, בּוֹשׁ to be ashamed, וַיָּבוֹא and he came.

8. The apocopated Fut. is יָקֻם, with Vav Conv. וַיָּקֻם, with gutturals וַיָּסֵר.

9. The usual form of 2. and 3. pers. pl. fem. is given in the paradigm: תִּקְוִינָה; a form like תִּשְׁבֵּן is sometimes met with.

10. Several verbs ע"ו in common with ע"ע (§ 52 Note 5.) double the first radical: as הִסִּית, for הִסִּית. Some thus modify the signification: as הִנִּיחַ to cause to rest, הִנִּיחַ to permit, suffer; הִלִּין to pass the night, הִלִּין to complain, murmur.

11. Verbs ע"י. Verbs having for their second radical a quiescent י have a twofold inflection in Kal; they are partially inflected like the Kal of ע"ו, partially like its Hiphil, after having removed the characteristic syllable of Hiphil (הִ and הֵ). Several verbs occur only in this form, others possess both forms of ע"ו and ע"י: as לִין and לִין.

NOTE. The fut. of Hiphil can be distinguished from that of Kal, by the signification only: as יָבִין he understands (Kal), תִּבְיִם he gives them understanding, Job 32, 8 (Hiphil).

NOTE II. Not seldom Kal and Hi. agree in sense in these verbs (ע"ו and ע"י): גּוֹל to rejoice, Kal and Hi. רֹב to quarrel, Kal and Hi. שִׁים to set, put, Kal and Hi. etc.

EXERCISE 88.

בֹּזֵז¹ לְרַעְהוּ חֶסֶד² לֵב: מִפְּנֵי³ שִׁיבָה⁴ תָּקוּם⁵ וְהִדְרָתָ⁶ פָּנָי⁷
 זָקֵן: מִי שֵׁם⁸ פָּה⁹ לְאָדָם אוֹ¹⁰ מִי־יָשׁוּם אֵלִים אוֹ חֶרֶשׁ¹¹ אוֹ
 בָּקָם¹² אוֹ עוֹר¹³ הֲלֹא אָנֹכִי יְהוָה: מִשִּׁיב¹⁴ רָעָה תַּחַת טוֹבָה
 לֹא תִמּוּשׁ¹⁵ רָעָה מִבֵּיתוֹ¹⁶: דְּבַר¹⁷ שְׁקָרִים¹⁸ לֹא־יִכּוֹן¹⁹ לִנְגֹד²⁰
 עֵינָי: יְהוָה בִּשְׁמַיִם הִכִּין²¹ כִּסְאוֹ²²: יְהוָה בְּחֻכָּמָה יָסַד²³ אֶרֶץ
 כּוֹנֵן²⁴ שָׁמַיִם בְּתִבּוּנָה: בְּגִבֹּל²⁵ אוֹיְבָה אֶל־תִּשְׁמַח וּבְכַשְׁלוֹ אֶל־
 יָגֵל²⁶ לִבָּהּ: מַעֲנֶה²⁷־רַךְ²⁸ יָשִׁיב²⁹ חֲמָה³⁰: דּוֹם³¹ לִיהוָה
 וְהִתְחַלֵּל³² לוֹ: צָדִיק לְעוֹלָם בָּל יָמוּט³³: צָדָקָה תְרוּמָם³⁴ גּוֹי:
 בְּכַרְמִים³⁵ לֹא־יִרְדֹּן³⁶ לֹא יִרְעֶעַ³⁷: הָכָר³⁸ בַּעַם³⁹ מִלִּבָּהּ: וַיִּפְגַּע
 יַעֲקֹב בַּמָּקוֹם וַיֵּלֶן שֵׁם כִּי־בֹא⁴⁰ הִשְׁמִשׁ וַיִּקַּח מֵאֲבָנֵי⁴¹ הַמָּקוֹם
 וַיִּשֶׂם⁴² מִרְאשְׁתּוֹ⁴³ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: בִּאֲחֹד⁴⁴ לַחֲדָשׁ
 הוּקָם⁴⁵ הַמִּשְׁכָּן: יֵשׁ מִתְעַשֵּׂר⁴⁶ וְאֵין כָּל מִתְרוֹשֵׁשׁ⁴⁷ וְהוּן רַב:
 בִּינָה⁴⁸ הִגִּיגִי⁴⁹: דֶּרֶךְ שְׁקָר הֶסֶר מִפְּנֵי: יְהוָה מְקִים מַעֲבָר דָּל:
 שִׁימוּ לְבַבְכֶּם עַל דְּרָכֵיכֶם: בָּהּ יְהוָה בְּטָחוּ צָדִיקִים וְלֹא־בּוֹשׁוּ⁵⁰:
 תַּאֲזוּת⁵¹ עֲצַל תְּמִיתָנוּ⁵²: סוֹם⁵³ מוֹכֵן⁵⁴ לְיוֹם מִלְחָמָה⁵⁵ וְלִיהוָה
 הִתְשׁוּעָה⁵⁶: עַל־כָּל־מַעֲשֵׂה⁵⁷ יִבְיָאֶךְ⁵⁸ הָאֱלֹהִים בַּמִּשְׁפָּט:

to despise¹ (§ 107, 4.) void of² (§ 84, 7.) before³ gray hair⁴ to rise up⁵ to honor⁶ the face of⁷ to make⁸ mouth⁹ or¹⁰ deaf¹¹ open-eyed¹² blind¹³ to return¹⁴ (§ 107, 4.) to depart¹⁵ his house¹⁶ to tell¹⁷ lies¹⁸ to be firm, established¹⁹ before²⁰ to establish²¹ his throne²² to found, to lay the foundation (of a building)²³ to set up, fix²⁴ כ bef. inf. const.²⁵ (§ 106, 2.) to exult, rejoice²⁶ answer²⁷ soft²⁸ to turn away²⁹ wrath³⁰ to rest³¹ to wait³² to totter, to shake³³ to raise³⁴ vineyards³⁵ to shout, sing³⁶ to shout with joy³⁷ to remove, put away³⁸ anger, grief³⁹ to set⁴⁰ (prop. to come) stones of⁴¹ to put, set, lay⁴² מִרְאשֶׁת (מִרְאשׁ) place of the head, hence: at his head⁴³ first⁴⁴ to raise⁴⁵ pretend to be rich⁴⁶ § 26, 6. pretend to be poor⁴⁷ to mark, attend⁴⁸ meditation, prayer⁴⁹ to be ashamed, disappointed⁵⁰ desire, lust of⁵¹ to kill⁵² horse⁵³ to be prepared, ready⁵⁴ war⁵⁵ help, victory⁵⁶ deed, act⁵⁷ to bring, lead⁵⁸.

EXERCISE 89.

And the Lord spake¹ to Moses, saying: Send² men, that³ they may search⁴ the land of Canaan. And the men

went up⁵ and came⁶ into the land and searched it. And they returned⁷ from searching of the land after⁸ forty⁹ days¹⁰. And they came to Moses and brought back¹¹ word¹³ to him¹² and said: we came to the land whither¹⁴ thou sentest us and surely¹⁵ it is very¹⁶ good. Nevertheless¹⁷ the people be strong¹⁸ that dwell¹⁹ in the land. And they murmured²⁰ against²¹ Moses and said: Would God that²² we had died²³ in the land of Egypt. And wherefore hath the Lord brought²⁴ us to this land, to fall²⁵ by²⁶ the sword. And they said one to another²⁷, Let us make²⁸ a captain²⁹, and let us return into Egypt. And David besought³⁰ God for³¹ the child³², and he fasted³³ and went in (pret.) and stayed all night³⁴ and lay³⁵ upon the earth³⁶. And the elders³⁷ of his house arose³⁸ (and went) to him³⁹, to raise⁴⁰ him up from the earth: but he would not⁴¹. And it came to pass⁴² on the seventh⁴³ day that⁴⁴ the child died. And David saw⁴⁵ that his servants⁴⁶ whispered⁴⁷ and he perceived⁴⁸ that the child⁴⁹ was dead. Then⁵⁰ he arose from the earth and washed⁵¹ and anointed⁵² (himself⁵²) and came into the house of God; then⁵⁰ he returned into his (own) house and (when) he asked, they put⁵³ bread before him and he did eat.

8 מִקֵּץ 7 שָׁבַע 6 בּוֹא 5 וַיַּעַל 4 (§ 101, 3. a.) הָיָה 3 2 (§ 84, 2) 1 Pi. with Vav Conv. דָּבַר
16 מִטְּבַח 15 וְגַם 14 אֲשֶׁר 12 אֹתוֹ 13 דָּבַר 11 Hi. שָׁבַע 10 sing. (§ 92, 3) 9 אֲרֻבָּעִים
21 עַל 20 Ni. לִין 19 partic. with the article (§ 96, 8) 18 (§ 90, 2) עָזָא 17 יִפְסֹם כִּי
לִי: לֹא 22 (§ 116, a) כִּי־נָתַן 23 pret. בּוֹא 24 part. Hi. נָפַל 25 כִּי 26 אִישׁ אֶל-
אֲחִיו 27 (§ 97, 4) נָתַן 28 parag. fut. רָאָה 29 בָּקַשׁ 30 Pi. with Vav Conv. בָּעֵר 31 נִעַר
צִים 33 לִין 34 pret. to stay all night שָׁכַב 35 pret. אֲרָצָה 36 זָקַנִי 37 קָם 38 with Vav Conv.
עַל 39 קָם 40 Hi. אָכַה 41 וַיְהִי 42 שָׁבִיעִי 43 וַיֵּרָא 44 Vav Conv. עָבְדֵיו 45
לֶחֶם 47 Hithp. part. בֵּן 48 Hi. יָלַד 49 Pause! רָחִין 50 Vav Conv. כִּי 51 Hi. שָׁם 52 Hi. 53 Hi.

§ 54. VERBS ל"ה.

1. The third radical of these verbs was originally י, of some few י.

2. All forms ending with the third radical, change י into

ה: as גָּלָה, for גָּלִי (§ 12, 7. a.), excepting the pass. part. Kal, which is regular גָּלִי.

3. To all those forms ending with a consonantal affirmative, (תָּ, תָּ, תִּי, נוּ, נָה) the original ' returns. This ' quiesces in the pret. Kal in Chirek: as גָּלִיתָ, in the pret. of the other active conjugations, promiscuously in Tsere and Chirek: as גָּלִיתָ and גָּלִיתָ, in the pret. of the Passives, only in Tsere: as גָּלִיתָ; in the imperative and future in Seghol: as תִּגְלִינָה, תִּגְלִינָה.

4. In the 3. pers. fem. sing. pret., ה is commuted into ת, in order to avoid the repetition of ה: as גָּלְתָה, for גָּלְהָה.

5. Before the vocal affirmatives (וּ, י, —) the ה drops: as גָּלִי, תִּגְלִי, for גָּלְהוּ, prop. גָּלִי. תִּגְלִי (§ 12, 6. B. 3.).

6. The ה quiesces

in all the pret. forms in Kamets: as גָּלָה, נִגְלָה, גָּלָה etc.;

in all the imperat. f. in Tsere: as גָּלֵה, הִגְלֵה, גָּלֵה etc.;

in all the fut. and part. f. in Seghol: as אֶגְלֶה, אֶגְלֶה, אֶגְלֶה etc.

7. The inf. const. ends in all the conjugations with וּת: as גָּלוּת, הִגְלוּת, גָּלוּת etc.

8. The apocopated future is formed by throwing off the ה with the preceding Seghol, whence in Kal and Hiphil forms would arise, having three consonants and but one vowel: as יִגְלֵ, from יִגְלֶה, יִגְלֵ, from יִגְלֶה, which to avoid a helping Seghol is used: as יִגְלֵ Kal, יִגְלֵ Hi. (formed like the Segholates § 66.). With a guttural the helping vowel is Patach: as יִשַׁע let him look, (§ 14, Rising IV.) with Pe Guttural, וַיַּעַשׂ and he made, (§ 66, 10.).

NOTE I. Sometimes the first syllable is not affected by the guttural: as וַיִּחַר and it was kindled, וַיִּחַר and he rejoiced, וַיִּחַן and he encamped.

NOTE II. The preformatives of the apocopated Future, forming an open syllable sometimes has Tsere: as וַנִּפְּן and we turned; וַתִּתְּנָה and she wandered.

NOTE III. The helping vowel can be omitted in case the first radical is softer in sound than the second, (a liquid before a mute): as וַיִּשֶׁב and he took captive, וַיִּשְׁק and he gave to drink.

9. In the verb רָאָה to see, the apocop. fut. has two forms: יֵרָא and with Vav Conv. וַיֵּרָא.

10. הָיָה to be. pret. 2. pers. pl. הָיִיתֶם, with וַהֲיִיתֶם: inf. const. הָיִיתָ, with prefixes בְּהִיּוֹת, לְהִיּוֹת; imp. הִיָּה; fut. יִהְיֶה; fut apocop. יִהִי, in pause יִהִי, with Vav Conv. וַיִּהִי.

11. חָיָה to live. 2. pers. pl. pret. Kal חִיִּיתֶם, inf. חִיּוֹת, imp. חִיָּה, with וַחֲיִיה, fut. יִחְיֶה, fut. apoc. יִחִי, in pause יִחִי, Hiphil pret. הֶחְיִיה, inf. הֶחְיִיתָ.

12. שָׁחָה (original שָׁחוּ) to bow down. Hithp. הִשְׁתַּחֲוָה, fut. יִשְׁתַּחֲוֶה, fut. apoc. יִשְׁתַּחֲוִי (for יִשְׁתַּחֲוִי) (§ 14. Rising IV.)

13. The annexing of suffixes, occasions various changes: the termination הָ with the preceding vowel drops before the suffix: as עָנַנִי (from עָנָה) he answered me, צִוָּךְ (from צִוָּה) he has commanded thee. Piel אֶכְלֶךְ, (from כָּלָה), for אֶכְלֶךְ, Hiph. הֶעֱלֶךְ. In the third person fem. sing. pret., the suffix is attached invariably to the form נָגַלָה: as עָשָׂה־נִי, he has made me, Piel בִּכְתַּנִּי, (shame) has covered me, § 44, 16, וּבְכָלָתוֹ it shall consume it, for בְּכָלָתָהּ.

EXERCISE 90.

בְּחֶבְרֹנָה יִבְנֶה¹ בֵּית: אֵמֶת קִנָּה² וְאֶל-תִּמְכֹּר: הַסֶּכֶל יִרְבֶּה³
דְּבָרִים⁴: רָאָה בָּעֵבִים⁵ לֹא יִקְצֹר: הַחֶבְרֹנָה לֹא תִסָּלֵה⁶ בְּכֶתֶם⁷
אוֹפִיר⁸: אָכַל בְּשִׂמְחָה לַחֲמֶךְ וּשְׂתֵה⁹ בְּלִב־טוֹב יִנָּה: גֵּעַר
הָיִיתִי גַם-זִקְנָתִי וְלֹא רָאִיתִי צָדִיק גָּעוּב: מִי גָבַר יְחִיָּה וְלֹא
יִרְאֶה מָוֶת¹⁰ יִמְלֹט נִפְשׁוֹ מִיַּד שְׂאוּל: סוּר¹¹ אַחֵר¹² אֶל-
תְּנֹל¹³: נִפְשָׁנוּ חִבְתָּה¹⁴ לִיחֻזָּה: אֵטֶם¹⁵ אֲזִנֹּנוּ¹⁶ מִזַּעֲקָת¹⁷ דָּל
גַּם-הוּא יִקְרָא וְלֹא יַעֲנֶה¹⁸: הָיָה עֵינַיִם לָעוֹר וְרִגְלַיִם לַפֶּסֶח¹⁹:
אֶל-תַּעַן כְּסִיל כְּאֻלָּתוֹ פֶּן-תִּשְׁוֶה²⁰ לּוֹ גַם-אַתָּה: עַת לִפְרֹץ²¹
וְעַת לִבְנוֹת עַת לִכְבוֹת²² וְעַת לִשְׁחֹק²³ עַת לַחֲשׂוֹת²⁴ וְעַת

לְדַבֵּר: לֹא תַעֲשֶׂה²⁵ עוֹל בְּמִשְׁפָּט: דְּרִשׁוּנִי וְחַיֵּי נַאֲם²⁶ יְהוָה:
רוּחַ אֱלֹהֵי עֲשֶׂהנִי וְנִשְׁמַת²⁷ שְׂדֵי תַחֲנִי: אִם-רָעַב שֶׁנֶּאֱדָר²⁸ הָאֲבִילָהוּ
לֶחֶם וְאִם-צָמֵא²⁹ הִשְׁקֵהוּ³⁰ מַיִם: יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה:
לִישׁוּעָתֶךָ³¹ קוֹיִתִּי³² יְהוָה: הַחֹק³³ בְּמוֹסָר³⁴ אֶל-תִּרְךָ³⁵: אֶל-
תִּהְרַע³⁶ אֶת-בַּעַל³⁷ אָף³⁸: בְּכָל-סוּד אֲשֶׁר תִּגְלֶה לְרַעַךְ זָכוֹר
אֶל תִּשָּׁבַח אֹלֵי³⁹ יִהְיֶךָ בְּיוֹם מָחָר לְהִיּוֹת צָרָךְ⁴⁰: יֵשׁ אוֹהֲבִים
בְּצֶל⁴¹ הַמַּעֲלוֹת⁴¹ בְּכַנּוֹת⁴² הַשָּׁמַיִשׁ עֲמְדוּ⁴³ מִיִּשְׁעֵי⁴⁴: דַּעַת
חֲסִרָתְךָ⁴⁵ מִה קָנִיתָ⁴⁶ קָנִיתָ דַּעַת מִה חֲסִרָתְךָ:

to build¹ to buy² to make or do much, increase³ words⁴ clouds⁵ to be weighed⁶ for the gold of⁷ Ophir⁸ to drink⁹ death¹⁰ secret of¹¹ another person¹² to disclose, reveal¹³ to wait¹⁴ to stop¹⁵ his ear¹⁶ the cry of¹⁷ to answer¹⁸ lame¹⁹ to be equal²⁰ to break down²¹ to weep²² to laugh²³ to keep silence²⁴ to do²⁵ a declaration of²⁶ breath of, mind of²⁷ enemy²⁸ thirsty²⁹ to give to drink³⁰ help³¹ wait for, hope in³² to hold fast, adhere to³³ instruction, correction³⁴ to let go³⁵ to associate³⁶ possessor, owner, lord³⁷ anger אָף a possessor of anger = an angry man³⁸ § 89, 4. perhaps³⁹ enemy⁴⁰ sun-dial (literally: the shadow of the degrees)⁴¹ to turn⁴² to stop from, to desist⁴³ help, assistance⁴⁴ to want, to be without⁴⁵ to possess⁴⁶.

EXERCISE 91.

If ye walk² in my statutes¹, and keep⁴ my commandments³ and do⁵ them, then⁶ I will turn⁷ graciously⁷ unto you, and make you fruitful⁸ and multiply⁹ you, and establish¹⁰ my covenant with¹¹ you. Ye shall not afflict¹² a fatherless child. If thou afflict¹³ him and he cry¹⁴ at all¹⁵ unto me, I will surely¹⁶ hear his cry¹⁷. And the Lord spake to Joshua, saying: As¹⁸ I was with¹⁹ Moses, (so) I will be with thee: I will not fail²⁰ thee, nor²¹ forsake thee. Only²² be thou strong²³ and very courageous²⁴, that²⁵ thou mayest observe²⁶ to do according to all the law, which Moses, my servant²⁷, commanded²⁸ thee: turn²⁹ not from it to³⁰ the right hand³¹ or³² to the left³³. This³⁴ book³⁵ of the law shall not depart³⁶ out of thy mouth³⁷, but³⁸ thou shalt meditate³⁹ therein day and night⁴⁰, that⁴¹ thou mayest observe⁴² to do according to all that is written therein. If thou return to⁴³ the Almighty⁴⁴, thou

shalt be built up⁴⁵. From the confined space⁴⁶ I called⁴⁷ upon the Lord⁴⁸, the Lord answered⁴⁹ me in the large space⁵⁰. The Lord is on my side⁵¹: what can (§ 101, III. 1.) do⁵² unto me man? (It is) better⁵³ to trust⁵⁴ in⁵⁵ the Lord, than⁵⁶ to put confidence⁵⁷ in man. Thou hast thrust⁵⁸ sore⁵⁹ at me that⁶⁰ I might fall; but⁶¹ the Lord helped me. Be²⁶ not wise⁶³ in thine (own) eyes. And he despised⁶⁴ the birthright⁶⁵. My well-beloved⁶⁸ hath⁶⁷ a vineyard⁶⁶. And he fenced⁶⁹ it and cleared it of stones⁷⁰ and built⁷¹ a tower⁷² in the midst of it, and he looked⁷³ that⁷⁴ it should bring forth⁷⁵ grapes⁷⁶, and it brought forth wild grapes⁷⁷.

Hi. חֲקוּתִי 1 הָלַךְ 2 Kal. fut. מְצוֹתִי 3 עָשָׂה 4 fut. 5 pret. פָּנָה 6 Conv. 7 פָּרָה 8 Hi. with Vav Conv. קָם 9 Hi. with Vav Conv. רָבָה 10 Hi. with Vav Conv. אָת 11 עָנָה 12 Pi. צִעַק 13 fut. 14 fut. 15 infin. abs. (§ 105, 1) 16 inf. abs. (§ 105, 1) 17 צִעֲקוּתוֹ 18 פֶּאֶשֶׁר 19 עָם 20 Hi. רָבָה 21 וְלֹא 22 רָק 23 חוֹק (fut. A.) 24 חֲמִין (fut. A.) 25 infin. with ל 26 שָׁמַר 27 עֲבָדִי 28 צוּה 29 Pi. סוּר 30 acc. (§ 85, 4) 31 יָמִין 32 וְשִׂמְאֵל 33 שָׁמַר 34 (§ 83, 9) 35 כִּפֹּר 36 מוֹשֶׁה 37 מִפִּיךָ 38 Conv. ו 39 הִנֵּה 40 יוֹמָם וּלְיָלָה 41 לְמַעַן 42 fut. 43 עָרַב 44 שָׁרִי 45 בָּנָה 46 מִצָּר 47 קָרָא 48 יָהּ 49 עָנָה 50 מִרְחֹב 51 on my side = to me 52 עָשָׂה 53 טוֹב 54 חָסֶה 55 ב 56 מ 57 בָּטַח 58 דָּחָה 59 inf. abs. (§ 105, 1) 60 with inf. ל 61 ו 62 הִיָּה 63 חָסֵם 64 with Vav Conv. בָּוָה 65 בְּכוֹרָה 66 פָּרָם 67 hath = was to 68 יָדִירִי 69 עוֹק 70 Pi. סָקַל 71 בָּנָה 72 מְגִדָּל 73 קוּה 74 with inf. ל 75 עָשָׂה 76 עֲנָבִים 77 פֶּאֶשִׁים.

§ 55. VERBS DOUBLY ANOMALOUS.

Doubly anomalous verbs have two radicals, both subject to the anomalies of the different irregular verbs: as נָשָׂא to bear, carry, belong to פִּנָּה and לִ"א to be willing, to פִּנָּה and לִ"ה.

Verbs of the most frequent occurrence of this kind are:

- a. לִ"ה and פִּנָּה to bake, fut. Kal יֵאָפֶה.
 b. לִ"ה and פִּנָּה to smite, pret. Hi. הִכָּה, part. מִכָּה, fut. יִכָּה, with Vav Conv. וַיִּכּ, imp. הִכָּה, apocop. הִךְ, inf. הִכּוֹת, particip. הֹכֵחַ; נָטָה to bow, incline,

- fut. Kal יֵטֵה, with Vav Conv. וַיֵּט, fut. Hi. יִטֶּה, with Vav Conv. וַיִּט.
- c. נִשָּׂא and לֵא, נִשָּׂא, fut. Kal יִשָּׂא, inf. שָׂאת and שָׂאת, imper. נִשָּׂא and שָׂא.
- d. לֵא and פִּי, יֵצֵא to go out, fut. Kal יֵצֵא, imp. צֵא, inf. צֵא, Hi. pret. הוֹצִיא, fut. יוֹצִיא.
- e. לֵה and פִּי, יִדֶּה to throw, Hi. to confess, to give thanks. Piel fut. וַיִּדּוּ and they cast, (for וַיִּדּוּ (§ 12, Reject. B. 3.), Hi. fut. יוֹדֶה, with suff. אוֹדֶה, pret. מוֹדֶה, part. הוֹדֶה.
- f. עֵי and לֵא, בּוֹא to come, Kal pret. בָּאתִי, fut. הָבִיא, Hi. to cause to come, lead, bring, pret. יָבִיא, fut. יָבִיא.

EXERCISE 92.

וְהָיָה בְּאַחֲרֵית הַיָּמִים וְאָמְרוּ עַמִּים רַבִּים לָכֹוּ וְנַעֲלָהּ אֶל-
 דָּהָר־יְהוָה אֱלֹהֵי יַעֲקֹב וַיִּזְרְנוּ מִדְּרָכָיו וְנִלְכְּהָ
 בְּאַרְחֵתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלַם: יוֹדוּהָ⁹
 עַמִּים אֱלֹהִים יוֹדוּהָ עַמִּים כָּלִם: טוֹב וַיֵּשֶׁר יְהוָה עַל־פֶּן יוֹרֶה
 חֲטָאִים בְּדֶרֶךְ: בְּאֱלֹהִים בְּטַחֲתִי לֹא אִירָא¹⁰ מִה־יַּעֲשֶׂה אָדָם
 לִי: טוֹב לִגְבֹּר כִּי־יִשָּׂא¹¹ עַל¹² בְּנֵעוּרָיו¹³: גֵּר לֹא תוֹנֶה¹⁴ וְלֹא
 תִלְחָצְנֻ¹⁵: שֹׁחַד מִחֶק¹⁶ רָשָׁע¹⁷ יִקַּח לְהַטּוֹת¹⁸ אֲרָחוֹת¹⁹
 מִשָּׁפֶט: הַט²⁰ אֲזַנְךָ וּשְׁמַע דְּבָרֵי²¹ חֲכָמִים²² וְלִפְנֵי תִשִּׁית²³
 לְדַעְתָּם: אֶל־תִּמְנַע²⁴ מִנַּעַר מוֹסֵר כִּי־תִכְנֹנֻ²⁵ בְּשֹׁבֶט לֹא יָמוּת²⁶:
 מִבֶּסֶה²⁷ פִּשְׁעָיו לֹא יִצְלִיחַ²⁸ וּמוֹדָה²⁹ וְעוֹב יִרְחֹם³⁰: אֶל־תֵּת³¹
 יָמִין³² וּשְׂמָאל³³ הֶסֶר רִגְלֶךָ מִכָּרַע: שִׁבְתֶּךָ³⁴ וְצִאתֶךָ³⁵ וּבּוֹאֶךָ³⁶
 יָדַע יְהוָה: שְׂאֵל³⁷־נָא בְּהַמּוֹת³⁸ וְתִרְךָ וְעוֹף הַשָּׁמַיִם וַיִּגְד־³⁹
 לָךְ: אוֹ שִׁיחַ⁴⁰ לְאַרְצְךָ וְתִרְךָ וּסְפְרוּ⁴¹ לָךְ דְּגֵי⁴² הַיָּם: מִי לֹא־
 יָדַע בְּכָל־אֶלֶה כִּי־יְדִי־יְהוָה עָשְׂתָה זֹאת⁴³: אֶת־יְהוָה אֱלֹהֶיךָ
 תִּירָא אֹתוֹ תַעֲבֹד⁴⁴ וּבוֹ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע:

the end, remoteness of¹ to go up² the mountain of³ to teach⁴ ways⁵ paths⁶ to go forth⁷ the word of⁸ to give thanks, to praise⁹ to fear, be afraid¹⁰ to bear¹¹ the yoke¹² youth¹³ to vex, to be extortionate¹⁴ to oppress¹⁵ out of the bosom¹⁶ subject of the sentence¹⁷ to pervert¹⁸ the ways of¹⁹ to incline²⁰ the words of²¹ wise men²² to set, direct, turn²³ to withhold²⁴ to beat²⁵ to die²⁶ to cover²⁷ to prosper²⁸ to confess²⁹ to obtain mercy³⁰ to incline³¹ the right hand³² the left hand³³ (§ 85, 4.) to sit, abide³⁴ to go out³⁵ to come³⁵ to ask, interrogate³⁷ the beasts³⁸ to tell³⁹ to speak⁴⁰ to declare⁴¹ the fishes of⁴² (§ 81. 1.)⁴³ to serve⁴⁴.

EXERCISE 93.

My son, fear¹ thou the Lord and the king. Jerusalem bear² thy shame³. Peradventure⁴ there be⁵ fifty⁶ righteous within⁷ the city: wilt thou also⁸ destroy⁹ and not spare¹⁰ the place for¹¹ the fifty righteous that are therein¹²? Thou shalt not bear a false¹⁴ report¹³, neither¹⁵ shalt thou answer¹⁶ in¹⁷ a quarrel¹⁸ to incline¹⁹ after²⁰ many to wrest²¹ (judgment). Trust²² in the Lord, and He shall bring forth²³ thy righteousness²⁴ as the light. Who would not fear²⁵ Thee, O King of nations²⁶? Arise²⁷, get thee out²⁸ from this land²⁹ and return³⁰ to the land of thy kindred³¹. I (am) a little³³ lad³²: I know³⁴ not (how) to go out³⁵ or come in³⁶. Thou comest to me with³⁷ a sword and with a spear³⁸, but³⁹ I come to thee in the name of the Lord of Hosts⁴⁰. This day will the Lord deliver⁴¹ thee into⁴² my hand, and I will smite⁴³ thee and take⁴⁴ thine head from thee⁴⁵, that⁴⁶ all the earth may know⁴⁷ that⁴⁸ there is⁴⁹ a God in Israel. Go and I will be with⁵⁰ thy mouth, and teach⁵¹ thee what thou shalt say⁵². And⁵³ Jehu⁵⁴ came to Jezreel⁵⁵ and Jezebel⁵⁶ heard (of it): and⁵³ she put⁵⁷ paint⁵⁸ (on) her eyes and⁵³ tired⁵⁹ her head and⁵³ glanced⁶⁰ out at⁶¹ the window⁶². And Jehu came in at⁶³ the gate⁶⁴, and⁵³ he lifted up⁶⁵ his face⁶⁶ to the window, and said: Who (is) on my side⁶⁷, who? And⁵³ there glanced out on⁶⁸ him two⁶⁹ (or) three⁷⁰ eunuchs⁷¹. And he said, Throw⁷² her down. So⁵³ they threw her down: and⁵³ (some) of her blood spirted⁷³ on the wall⁷⁴, and on the horses: and he trod her under foot⁷⁵.

1 רא נשא (ב 57, 5) 2 Jerusalem fem. 3 פלמתיך 4 אולי 5 ייש 6 תמשים 7 בתוך
 8 אף 9 כפה 10 נשא 11 למען 12 בקרבה 13 שמע 14 שוא 15 and not 16 ענה 17 על
 18 נטה 19 אחרי 20 נטה 21 Hi. בטח 22 יצא 23 Hi. pret. with C. 24 צדקך
 25 fut. 26 נים 27 קום 28 יצא 29 fem. 30 מולדתך 31 גער 32 קטן
 33 ידע 34 fut. יצא 35 inf. בוא 36 inf. 37 תנית 38 39 צבאות 40 סגר 41 Pi. 42 ב
 43 Hi. pret. with C. 44 Hi. pret. with C. 45 מיל 46 ו 47 fut. ידע 48 כי
 49 עם 50 ירה 51 Hi. pret. with C. 52 Pi. רבר 53 Conv. 54 יהא 55 [19. 6] ירעאל
 56 שום 57 Hi. fut. פוף [transl. she made with (כ) paint her eyes] 58 יטב 59 Hi. fut.
 60 Hi. fut. בער 61 חלון 62 ב 63 שער 64 Pause! 65 fut. נשא 66 פנים 67 אתי
 68 שנים 69 שלשה 70 פריסים 71 שמת 72 נוח 73 fut. with C. 74 קיר
 75 fut. with C. 76 רמס

CHAPTER X.

NOUNS.

§ 56. IN GENERAL.

FORMATION AND INFLECTION.

1. The nouns are: a) *Primitives*, b) *Derivatives*. The more numerous derivatives are for the most part derived from verbs: *Verbal nouns*; as מתנה a gift, from נתן to give; דעת knowledge, from ידע to know. Nouns derived from other nouns are called: *Denominatives*: as קשת archer, from קשת bow.

2. The derivation is effected in the same manner as with verbs:

- By *Vocalization*, or the modification of vowels: as מלך king, from מלה to reign.
- By *Reduplication*, or the doubling of one radical, generally the second, or of two of the radicals: as גנב thief, from גנב to steal, אספסף rabble, (people gathered together from all quarters) from אסף to gather.
- By *Augmentation*, i. e. the prefixing or postfixing of one or more of the formative letters האמנתיו (*nomina he-*

emantica): as **מָקוֹם** place, from **קוּם** to stand, **קִרְמוֹן** eastern, from **קָרַם** to be, come before, in front.

3. a. *By Vocalization* :

קָטַל, this class contains as many adjectives as substantives, which, being of the old participial form (cf. act. part. in verbs **קָם** : **קָאָם** = **קָוָם**), express either the attribute, or the attribute and subject together: as **חָכָם** wise, or wise man, **זָהָב** gold (the glittering, sc. metal). Frequently the product or result of an action is signified: as **וֹלָד** child, prop. he that is born, natus; **רָקֵב** an object seized with rottenness, (from **רָקַב** to rot).

קָטַל, these nouns are intransitive, but when derived from transitive verbs, passive: as **אֵבֶל** mourning, **טָמֵא** unclean, **זָקֵן** old, **בָּשֵׁל** cooked, done.

קָטוּל, (partic. of verbs mid. O) intransitive and passive adjectives, a few only in use as substantives: as **גָּדוֹל** great, **קָרוֹב** near, **שָׁלוֹם** peace.

קָטַל, **קָטֵל**, (regular act. partic.) (cf. § 35).

קָטוּל, (reg. pass. part.) passive and intransitive adjectives: as **מְשֻׁחַ** anointed, **עָצוּם** strong.

קָטֵל, (Chaldaizing) (pass. part.) 1. passive substantives: as **אֶסֶר** prisoner, captive, from **אָסַר** to bind, to fetter, (it is distinguished from **קָטוּל** by being always used as a noun, while the latter is a participle only). 2. Names of dignity are often thus formed: as **נָסִיךְ** a sovereign, ruler, **פָּקִיד** an officer, **נָגִיד** overseer, **קִצִּין** a judge, prince. 3. The season or time in which the action of the verb is performed: as **קָצִיר** harvest (prop. time of cutting, reaping) **חֲרִישׁ** time of plowing.

קָטַל (for **קָטָאֵל**, hence the *Kamets immutable*), **קָטֵל** (for **קָטִיל**, hence the *Tsere immutable*), **קָטֵל**, **קָטוּל**, **קָטִיל** mostly inf. forms of abstract meaning: **כָּתֵב** a writing, **לָל** a howling, **צָחוק** laughter, **נָצִיב** a military post, **גְּבוּל** a border.

קָטַל, **קָטֵל**, **קָטִיל** cf. § 66.

3. b. *By Reduplication :*

קָמֵט (Kamets immutable), a) adjectives intensifying the sense: חֶלֶשׁ *very* weak, קָנָא jealous, b) nouns of habitual occupation: טָבַח cook, גָּנַב thief, חָרַשׁ (for חֶרֶשׁ) smith.

קָטַל, adjectives, denoting a permanent bodily defect: עִוֵּר blind, אֵלֶם dumb, חָרַשׁ (for חֶרֶשׁ) deaf.

קָטוּל, a small class, adjectives and substantives: גָּבוֹר strong, substantively: a strong one, hero, שָׂכוֹר adj. and subst. drunk, intoxicated, a drunkard, צִפּוֹר a bird, prop. the chirping, twittering, from צָפַר (Arab.) to twitter, to pipe.

קָטוּל, passive and intransitive: שָׁכּוֹל bereaved, חֲנוּן compassionate, חָרוּץ (for חֶרוּץ) a diligent one.

קָטִיל, adjectives and substantives: צַדִּיק righteous, אֶסֶר fettered. Instruments of action: בִּשָּׁל an axe, a hoe.

קָטַל, nouns in which the third radical is doubled: פְּרָחַח a young brood, knaves; שָׁאָן quit, undisturbed; רָעָן green, fresh.

{ קָטַלְטַל, nouns in which the last two radicals are doubled: אֶדְמָדָם reddish, שְׁחָחָח blackish, denoting colors, i. e. an inclination to the color specified (English: *ish*). Many nouns of this class, compensate for the reduplication of the radical by doubling or lengthening the vowel: כּוֹכַב star, for כִּבְכֵּב, from כָּב (Arab.) to shine, to glitter; טַפְטָף, for טִפְטָף a band, a fillet, from טָף (Arab.) to bind about; בָּבֵל, for בִּלְבֵּל, Aram. to confuse, Hebr. בָּלַל.

3. c. *By Augmentation :*א. *Prefixed :*

I. מ as a preformative occurs frequently, it comes either from מָ, מַה, to give the idea of an objective: *who, what, somewhat*, or it is related by its labial character to the preposition ב = *in, by, on*. Accordingly, nouns of this class denote something, somewhat, 1) in which, 2) by which, 3) at

which, or on which the action expressed by the root is performed:

1) מִזְבֵּחַ an altar, (from זָבַח to sacrifice) i. e. on which sacrifices are offered; מְרֻעָה pasture, (from רָעָה to feed) i. e. where there is feeding, מְאָרֶב an ambush, (fr. אָרַב to lurk) where there is lurking; מָקוֹם place, (fr. קָוַם to stand) where one stands.

2) מַפְתָּח key, (from פָּתַח to open) an instrument *by which* one opens a lock; מִכְתֵּשׁ a mortar, (fr. כָּתַשׁ to beat to pieces, to pound) a vessel for pulverizing.

3) מִלְקוֹחַ booty, (fr. לָקַח to take) = what is taken; מִשְׁלָח a possession, (fr. שָׁלַח to stretch forth the hand) object to which one stretches his hand.

II. ה, generally abstract substant., hence for the most part with f. formation: תְּקוּהָה the hope, (fr. קוּה to hope); תְּפִלָּה prayer, (fr. פָּלַל to pray) תְּשׁוּבָה a return, a reply, (fr. שׁוּב to return); תִּימָן m. the south, (fr. יָמַן to be on the right hand).

III. א, is a prepositive, a) usually to give easy pronunciation, when the first of the two initial consonants is a sibilant: אֶתְמַל and תִּמַּל yesterday; אֶזְעַדָּה and זְעַדָּה bracelet: אֶזְרַע and זְרַע arm; b) to intensify the action: אֶכְזֹב drying up (properly deceiving, lying, from כָּזַב to lie), אֶכְבֹּר bold, daring. (Aktal, the regular Arabic form of the comparative and superlative).

IV. י, often in proper names: as יִצְחָק Isaac, יַעֲקֹב Jacob. Some are formed from the future, the 3. p. m. s. having been converted into a substantive: as יִצְהָר oil, (properly: it shines, gives light, from צָהַר to shine, lighten); יָרִיב adversary, enemy, (prop. he strives, from רוּב Hi. to strive), יִלְקוּט a bag (prop. it gathers, from לָקַט to gather, to collect); יָקוּם an existing, living thing (prop. it is, stands, from קָוַם to be, stand).

ב. Affixed:

1. The most important is הַ- (to which הָ- or הֵ- corresponds): this, besides indicating the fem. gender (§ 57.) is appended: a) to the infinitive, to give it a substantive sense: שְׁמִיעָה the hearing; דַּעַת knowledge, b) to convey an abstract meaning; בְּקִשָּׁה a request, חַטָּאה sin. אִוְלָה foolishness, עִוְרָה blindness, קָדַחַת (fr. קָרַח to burn) the burning or heat of fever.

2. וֹם, וֹם, וֹן, וֹם, וֹן, (the last not so often, the Kamets frequently immutable). These terminations form:

a. Adjectives: חִיצוֹן outer, exterior; אַחֲרוֹן hinder, latter.

b. Concrete and abstract nouns: בְּנֵין a building, רָעֲבוֹן hunger, scarcity.

c. Diminutives: אִישׁוֹן (from אִישׁ) little man (of the eye), pupil; צִוְרוֹן (from צוּר or צוּאר) neck.

d. וֹם occurs many times as an adverbial termination: פְּתָאם suddenly, שְׁלִשׁוֹם and שְׁלִשָּׁם the day before yesterday.

e. וֹם, an old accusative ending, the words that have retained it, are mostly adverbs: חֲנָם in vain, רִיקָם emptily, vainly, מָחָרָם to-morrow.

3. וֹת, this termination forms a) adjectives from nouns: צָפוֹנִי northern, from צָפוֹן the north, תַּחְתִּי lower, from תַּחַת the under part, b) Gentile nouns and patronymics: יִשְׂרָאֵלִי an Israelite, עֵבְרִי a Hebrew, יְהוּדִי a Jew, מִצְרִי an Egyptian. The feminine is either וֹת or וֹת: מִצְרִיָּה an Egyptian woman, עֵבְרִיָּה a Hebrew woman.

4. וֹת, וֹת form abstract nouns: רֵאשִׁית the beginning, מַלְכוּת kingship, rule.

4. Compound words are for the most part proper nouns: as מַלְכֵי־אֵל (El is King), אֲבֵי־מֶלֶךְ (Ab is King). Compound appellatives are rare: מְאֻפְלָיָה horrible, frightful darkness (the appended יָה God, intensifies the idea § 91, d.).

5. The primitive as well as the derivative nouns are inflected, to indicate:

- a. the grammatical conditions of gender and number ;
- b. the attributive relations of the noun. These latter are twofold :

1. A noun in the genitive or possessive case follows as an attribute, with which the preceding word is joined or put in the Const. state (§ 19, 5.): **דְּבַר הַמֶּלֶךְ** the king's word.

2. Suffixes are appended to the noun : **דְּבָרִי** my word.

§ 57. THE GENDER.

1. The genders are two : *masculine* and *feminine* ; a *neuter* gender in Hebrew is wanting.

2. The gender can be ascertained : a) from the signification of the noun, b) from its termination.

3. Masculine by signification :

a. The names of men and males in general : as **אָב** father, **מֶלֶךְ** king.

b. The common and proper nouns of nations, rivers, mountains and months : as **עַם** people, **נָהָר** river, **הָר** mountain, **חֹדֶשׁ** month, **כְּנָעַן** Canaan, **יַרְדֵּן** the Jordan, **סִינַי** Sinai, **נִסָּן** Nisan, the first month of the Hebrew year.

c. The names of seasons : as **אָבִיב** Spring.

d. The names of metals : as **זָהָב** gold ; except **נְחֹשֶׁת** copper, and **עֹפֶרֶת** lead, which are fem.

4. Masculine by termination :

א) The masc. has no characteristic termination, hence nouns ending with original radical letters can most frequently be considered masculine : as **בֶּגֶד** a garment.

ב) Nouns ending with **ה**, preceded by Seghol : as **שָׂדֶה** a field.

ג) Most of those nouns ending with **—י**, **—ום**, **—ים**, or **—ין** : as **עֶבְרִי** a Hebrew, **פְּרִיִּם** a ransom, **קֶרְבָּן** a sacrifice, **אִישׁוֹן** the pupil of the eye.

ד) Feminine by signification :

a. Names of women and females in general: אִשָּׁה woman, מַלְכָּה queen, צִבְיָה a female gazelle.

b. Common and proper nouns of countries, cities, towns: as עִיר city, אֶרֶץ land, country, אַשּׁוּר Assyria, יְרוּשָׁלַיִם Jerusalem.

NOTE. In case the names of countries or cities represent the people or nation living in them, they are masculine; as יְהוּדָה (applied to the people) Jews. Compare: יְהוּדָה נָפַל Isa. 3, 8. and הָיְתָה יְהוּדָה לְקָדְשׁוֹ Ps. 114, 2. מִצְרַיִם Isa. 19, 16.

c. Names of the members of the body, which are in pairs: as יָד hand, רֶגֶל foot.

6. Feminine by termination:

I. Nouns with the *accented* final syllable -ה: as חֲכָמָה wisdom.

II. Nouns with the *unaccented* final syllable -ת and after gutturals -ה: as עֲטָרֶת crown, מוֹרֶעֶת acquaintance, and with the accented ending -יִת, -וֹת, -ת: as אַחֲרִית the end, מַלְכוּת kingdom, מָחָר the morrow.

7. Many nouns are used in both genders: as רוּחַ wind, אֵשׁ fire, דֶּרֶךְ way.

EXERCISE 94.

רֹאשׁ אָדָם¹ דִּמְשַׁק² וְרֹאשׁ אֶפְרַיִם³ שְׁמֵרוֹן⁴: יִשְׂרָאֵל יָשֵׁב
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גִּשְׁן: כְּעֵלָה⁵ צְדִיקִים יִפְרְחוּ⁶: וַיֵּלֶךְ יְהוּדָה
אֶת־שִׁמְעוֹן אָחִיו וַיָּכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב⁸ צֶפֶת⁹: וַיִּלְכֹּד יְהוּדָה
אֶת־עֵזָה⁹ וְאֶת־אֲשֻׁקְלוֹן⁹ וְאֶת־עֶקְרוֹן⁹: וַיְהִי יְהוָה אֶת־יְהוּדָה
וַיֵּרֶשׁ¹⁰ אֶת־הָהָר כִּי לֹא לַהוֹרִישׁ¹¹ אֶת־יֹשְׁבֵי הָעֵמֶק כִּי רָכַב
בְּרֶגֶל¹² לָהֶם: לֹא בַחֲרָב וּבַחֲנִית¹³ וּבַכִּידוֹן¹⁴ יְהוֹשִׁיעַ* יְהוָה:
וַיֵּצֵא דָוִד בֶּן־נֹחַ גַּם¹⁵ אֶת־הָאֲרִי גַם¹⁵ הַדּוֹב: יֵשׁ יְהוֹנָדָה¹⁶ לַחֲכָמָה
מִן־הַסְּכָלוֹת¹⁸ בִּיתְרוֹן¹⁹ הָאֹזֶר מִן־הַחִישָׁךְ: וַתִּבֶּן צוּר²⁰ מָצוֹר²¹
לָהּ וַתִּצְבֹּר²³ בָּסֶף כַּעֲפֹר וַחֲרוֹץ²⁴ כְּטִישׁ²⁵-חוּצוֹת²⁶: יָמִין
יְהוָה רוֹמְמָה²⁷ יָמִין יְהוָה עֹשֶׂה חֵיל²⁸: עֵין תִּלְעַג²⁹ לָאֵב וַתִּבֶּן

לִיקָהָת³⁰ אִם³¹ יִקְרוּהָ³² עִרְבִי³³ נָחַל³⁴ וַיֵּאכְלוּהָ בְנֵי־נִשֵּׁר³⁵ :
 יֶשֶׁן³⁶ רָעָה³⁷ וַרְגֵּל מוֹעֶדֶת³⁸ מִכְסֵּחַ³⁹ בּוֹגֵר⁴⁰ בְּיוֹם צָרָה :

Aramaea, Syria¹ Damascus² Ephraim (the kingdom of Israel)³ Samaria⁴
 a leaf⁵ to sprout, blossom⁶ with⁷ inhabitant of⁸ n. p. of a city⁹ take pos-
 session of¹⁰ to dispossess, drive out¹¹ (§ 83, 6.)¹² spear¹³ javelin¹⁴ * יֶשֶׁן
 (ה of Hi. retained) (§ 117)¹⁵ preeminence, excellence¹⁶ more than¹⁷ (§ 91, 2.)
 folly¹⁸ (§ 12, 6. B. 3.)¹⁹ Tyre²⁰ fortress²¹ (§ 97, 2.)²² to heap up²³ fine
 gold²⁴ the mire of²⁵ street²⁶ to be high, lofty²⁷ strength, עֲשָׂה חֵל to do
 valiantly²⁸ (§ 96, 4)²⁹ יִקְהָת const. st. of יִקְהָת obedience, respect³⁰ mother³¹
 to pick out³² ravens of³³ the valley³⁴ young eagles³⁵ tooth, masc.³⁶ רָעָה
 (part m. from רָעָע, with accentless חֵל-) to be broken, to be rotten³⁷ (for
 מִכְסֵּחַ § 37, 5 Note I) to be made to waver³⁸ trust in³⁹ (§ 83, 4.) an
 unfaithful man.⁴⁰

EXERCISE 95.

By reason of¹ (the) cold² (the) sluggard³ will not plow⁴,
 therefore⁵ shall he beg⁶ in harvest, and have nothing⁷.
 The ravens⁸ brought⁹ to Elijah¹⁰ bread and flesh in the
 morning, and bread and flesh in the evening. Tyre¹¹ was
 a mart of¹² nations. Reprobate¹³ (§ 90, 2.) silver they call
 them, because the Lord hath rejected¹⁴ them. Their land¹⁶
 is full¹⁵ of silver and gold¹⁷. The silver and the gold was
 weighed in the house of God by the hand of¹⁸ the priest¹⁹.
 Lo, the winter²⁰ is past²¹, the rain²² is over²³ (and) gone²⁴;
 the fig tree²⁵ putteth forth²⁶ her green²⁷ figs²⁷. When²⁸
 a wicked²⁹ man dieth, (his) expectation³¹ shall perish³⁰:
 and the hope³² of unjust³³ (men) perisheth. Weeping³⁶
 may endure³⁵ for a night³⁴, but³⁷ joy³⁹ (cometh) in³⁸ the
 morning. The realm⁴¹ of Jehoshaphat⁴² was quiet⁴⁰,
 and his God gave him rest⁴³ round about⁴⁴. When⁴⁵,
 pride⁴⁶ cometh⁴⁵, then⁴⁷ cometh shame⁴⁸. The end⁴⁹ of
 the wicked shall be cut off⁵⁰. A river went out to water⁵¹
 the land. Gihon⁵² compasseth⁵³ the whole land of Ethi-
 opia⁵⁴. Sinai⁵⁵ and Tabor⁵⁶ are⁵⁷ mountains. Siv⁵⁸ is⁵⁷
 the second⁵⁹ month. Hebron⁶⁰ is⁵⁷ the city of graves⁶¹.
 The eye⁶² sees⁶³, the ear hears.

7 to have nothing מֵאֵן. Pause! 6 שָׂאֵל 5 Conv. 1 חֲרָשׁ 4 חֲרָשׁ 3 חֲרָשׁ 2 חֲרָשׁ 1 By reason of מ

עֲרֵבִים 8 פּוֹא 9 part. Hi. אֱלִיָּה 10 צֶרֶ 11 סָחַר 12 כָּאֵס 13 part. Ni. כָּאֵס 14 מָלֵא
 עֲבָרִים 21 נָשָׁם 22 חָלַךְ 23 חָלַךְ 24 (§ 84, 2) תִּאֲנָה 25 חָנַט 26 פָּנִיָּה 27 ב (§ 106, 2) 28 inf. with
 רָשָׁע 29 תִּקְוָה 30 אָבֵר 31 הוֹחֵלֶת 32 אוֹנִים 33 בָּעֶרְבַּ 34 לֵין 35 בָּבִי 36 ו 37 ל 38
 רָנָה 39 יִשְׁקֹט 40 to be quiet מְלָכֹת 41 יְהוֹשֻׁפֶּט 42 נִיחַ Hi. to give rest
 50 Ni. part. כָּרַת 49 אַחֲרִית 48 קָלוּן 47 Conv. 1 זָרוֹן 45 part. 44 מְכַבֵּב 43 with Conv. 1
 יִשְׁקָה 51 Hi. גִּיחוֹן 52 סָבַב 53 part. פִּישַׁשׁ 54 סִנֵּי 55 תְּבוֹר 56 [§ 77, 3] 57 זִין 58 יִשְׁנִי 59
 חֲבָרִין 60 קְבָרִים 61 עֵין 62 רָאָה 63.

§ 58. THE PLURAL AND DUAL.

1. Masculine nouns form their plural by adding **ִים**, feminine by adding **וֹת** to the singular: as **סוּסִים**, from **סוּס** horse, **בָּאָרוֹת**, from **בָּאָר** a well.

NOTE I. The masc. plural sometimes is **ִין**: as **כִּלְיִין** Job 18, 2. Prov. 31, 3. Micha 3, 12. More seldom **ִי**: as **רַמְנֵי** Cant. 8, 2. **מְנֵי** Ps. 45, 9. In later Hebrew (Mishna) the ending **ִין** is the common one: as **מִשְׁקִין**, **כִּפְסִיקִין**, **קוֹרִין**; sometimes without the **ן**: as **חֲלָלִי**, **גִּירִי**, **מִמּוֹרִי**. A few add **ִי** after the Syriac: **יִשְׂרָאֵלִי**, and thus **אֲרָנֵי** Lord (§ 82, 4. b.).

2. Nouns ending with **ִי**, take **ם** only: as **עֲבָרִים**, from **עֲבָרִי**, or the final **י** of the noun is omitted and indicated by Dagesh: as **לָוִים**, from **לָוִי**.

3. Nouns ending in **ֶה** drop this syllable when forming the plural: as **חֲנִים**, from **חֲנֶה** (part. act. from **חָנָה** to encamp.)

4. Fem. nouns in **ֶה**, **ֶת**, **וֹת** change these terminations into **וֹת**: as **תּוֹרָה** law, pl. **תּוֹרוֹת**; **כְּתֹרֶת** a crown, pl. **כְּתֹרוֹת** (§ 72.) **עֲדוֹת** a precept, pl. **עֲדוֹת**.

5. The fem. ending **ִית** is to be considered as a contraction from **ִיתֹת**; hence the plural (**ִיתֹת** being changed into **וֹת**) as **תְּבִנִּיּוֹת** pattern, model. pl. **תְּבִנִּיּוֹת**.

Nouns with two fem. terminations in **ִית** and **ֶה**, form the plural from the latter, thus **תַּחְתִּיּוֹת** the lowest parts, the depths; **עֲבָרִיּוֹת** Hebrew women, f. **עֲבָרִיָּה** and **עֲבָרִיָּה**.

NOTE II. Some nouns form the plural irregularly: as מַלְכוּת kingdom, pl. מַלְכוּת, מַלְכוֹת and מִנְאוֹת from מִנָּה a part, portion; טַלְאִים, for אַמּוֹת, from אִמָּה a maid servant, טַלְאִים, for טַלְאִים, from טַלְאִים a lamb, מַכְלָאוֹת, for מַכְלָה, from מַכְלָה a fold. Such, or similar plural terminations by prefixing א, א' or ה, are very common in the language of the Mishna: as אַמּוֹת, from אִם mother; אִתּוֹת, from אוֹת letter; סִמְנִיֹּת, from סִמֵּן sign; שִׁרְרָאוֹת, from שִׁרְרָה back-bone, spine.

Cf. Geiger, *Lehrbuch zur Sprache der Mischna*. P. 49, 8.

6. Nouns used in both genders (§ 57, 7.), in the plural often terminate both in יִם— and וֹת: as נַפְשִׁים and נַפְשוֹת.

7. Nouns (both masc. and fem.) representing objects, consisting naturally or artificially of two parts or in pairs (especially the members of human or animal bodies) terminate in יִם—, called the *Dual ending*: as רַגְלִים feet, יָדִים hands; מְלִקְחִים (m.) tongs, snuffers.

8. In a few instances the dual denotes not a pair, but simply the number *two*: as יוֹמִים two days, שְׁנַתִּים two years.

NOTE III. In the dual ending the tone rests on the penult (—), the Chirek being only a helping vowel, which drops, when the word is lengthened.

9. Many nouns occur only in the form of a plural: as פָּנִים face, חַיִּים life, זְקוּנִים old age.

10. A considerable number of masc. nouns form their plural in וֹת: as אָב father, pl. אָבוֹת; אוֹצֵר treasure, pl. אוֹצְרוֹת; אוֹצֵר or בּוֹר cistern; גָּג roof, מִזְבֵּחַ altar; חֲלוֹם dream; חֲזוֹן vision; כֶּסֶּא seat, throne; לוחֵט tablet; לַיְלָה night; מָאוֹר light; מֶטֶר rain; מָקוֹם place; מַקֵּל staff, stick; מִשְׁכָּן habitation; נֵר lamp; עוֹר skin; עָפָר dust; צוֹם a fast, fasting; קוֹל voice; קָרַב encounter, battle; שׁוֹפָר trumpet, curved horn; שֻׁלְחָן a table; שֵׁם name, etc., and vice versa many fem. nouns in יִם—: as שָׁנָה year, pl. שָׁנִים; אִשָּׁה woman, pl. נָשִׁים; אֶבֶן stone, pl. אֲבָנִים; בֵּיצָה egg; דְּבִלָּה a cake of dried figs; דְּבוֹרָה a bee; דָּת law; חֲטָה wheat; חֹשֶׁכָה darkness; יוֹנָה dove; לְבָנָה brick or tile; מִלָּה word;

נְמִלָּה ant; עִיר city, pl. עָרִים; פִּשְׁתָּה flax; שְׁעָרָה barley;
תֵּאֵנָה fig-tree etc.

EXERCISE 96.

עֲשֵׂה אֵל¹ קֵל² בְּרִגְלִים בְּאַחַד³ הַצְּבִים⁴ אֲשֶׁר בְּשָׂדֶה: וַיֵּאָחוּז
בְּלִשְׁתִּים אֶת־שִׁמְשׁוֹן⁵ וַיִּנְקְרוּ⁶ אֶת־עֵינָיו וַיּוֹרִידוּ⁷ אוֹתוֹ עֲזָתָה⁸
וַיֵּאֱסְרוּהוּ⁹ בְּנִחְשָׁתִים¹⁰ וַיְהִי טוֹחַן¹¹ בְּבֵית הָאֲסוּרִים¹²: לֹא
לְקָלִים הַמְּרוֹץ¹³ וְלֹא לְגִבּוֹרִים הַמְּלַחֲמָה וְגַם לֹא לַחֲכָמִים לֶחֶם
וְגַם לֹא לְנִבְוִנִים¹⁴ עֵשֶׂר וְגַם לֹא לַיָּדָעִים¹⁵ חֵן¹⁶ כִּי עַת וַפִּגְעַ¹⁷
יִקְרָה¹⁸ אֶת־כָּלֶם: מוֹת וַחַיִּים בִּיד לְשׁוֹן¹⁹: אֵין־חֶלֶק לְלוֹיִם
בְּקָרֵב שִׁבְטִי²⁰ יִשְׂרָאֵל בִּי־כְהֻנָּת²¹ יְהוָה נַחֲלַת²² הַלְוִיִּם: כַּחֲמִין
לְשָׁנִים²³ וּבְעֵשֶׂן²⁴ לְעֵינַיִם כִּן הָעֵצַל לִשְׁלֹחִיו: הַחֲפִץ²⁵ לַיהוָה
בְּעֹלוֹת²⁶ וּזְבָחִים²⁷ בְּשִׁמְעַ²⁸ בְּקוֹל יְהוָה: רִקֵּב²⁹ עֲצָמוֹת³⁰
קִנְיָאָה³¹: הַמֶּלֶךְ שְׁלֹמֹה אָהֵב מַאֲבִיּוֹת³² עַמֻּנִיּוֹת³² אֲדָמִיּוֹת³²
צִדְנִיּוֹת³² חֲתִיּוֹת³²: מִיּוֹן³³ עָמְרוּ³⁴ אַרְבַּע³⁵ מַלְכִּיּוֹת³⁶: וַיַּחֲלֹם³⁷
פַּרְעֹה וַהֲנֶה שִׁבְעַ³⁸ שְׁבָלִים³⁹ עֲלוֹת⁴⁰ בְּקִנְיָה⁴¹ אַחַד בְּרִיאֹת⁴²
וְטוֹבוֹת: לֶקַח נִפְשׁוֹת⁴³ חָכָם: הֵן גּוֹיִם כְּמֶר⁴⁴ מְדִלִי⁴⁵ וּכְשִׁחֻק⁴⁶
מֵאֲזִנִּים⁴⁷ נִחַיְשָׁבוּ⁴⁸:

n. p.¹ light, swift² one of³ roebucks⁴ Samson⁵ to bore through, put
out⁶ to bring down⁷ to Gaza⁸ to bind⁹ fetters of copper¹⁰ to grind¹¹
(§ 107, 8.) captives, prisoners¹² a running, race¹³ men of understanding¹⁴
men of skill¹⁵ favor¹⁶ chance¹⁷ to happen¹⁸ tongue¹⁹ tribe of²⁰ priesthood,
office of the priest²¹ possession, estate of²² the teeth²³ the smoke²⁴ de-
light²⁵ burnt offering²⁶ sacrifice²⁷ hear, obey²⁸ decay, rottenness²⁹ bone³⁰
jealousy, envy³¹ gent. noun fem. pl.³² p. n. of a son of Japhet (Gen. 10,
2. 4) the founder of the Greeks, *Ionians*³³ stand up, arise³⁴ four³⁵ king-
dom³⁶ to dream³⁷ seven³⁸ ears of corn³⁹ come up⁴⁰ stalk, cane⁴¹ full⁴²
souls⁴³ a drop of⁴⁴ a bucket⁴⁵ the small dust⁴⁶ a balance⁴⁷ to count⁴⁸.

EXERCISE 97.

The Lord heareth¹ the poor². And³ Absalom⁴ pre-
pared⁵ him horses and men to run⁶ before⁷ him. There
is no⁸ God, are the thoughts⁹ of the wicked. God know-
eth¹⁰ the secrets¹¹ of the heart. Judgments¹² are pre-

pared¹² for scorers, and stripes¹⁴ for the back¹⁵ of fools. And¹⁶ Uzziah¹⁷ built towers in Jerusalem and in the desert and digged¹⁸ many wells¹⁹, for he had²⁰ much cattle²¹, husbandmen²² (also) and vine-dressers²³ in the mountains and in Carmel²⁴: for he loved husbandry²⁵. There are²⁷ six²⁶ (things), which²⁸ the Eternal hateth²⁹: yea³⁰, seven³¹ (are) an abomination³² unto Him³³: lofty³⁴ eyes, a lying tongue³⁵, and hands that shed innocent blood³⁶, a heart that²⁸ deviseth³⁷ thoughts³⁸ of iniquity, feet that²⁸ are swift³⁹ in running⁴⁰ to mischief⁴¹, a false witness⁴² (that) breatheth⁴³ lies⁴⁴ and (he that) soweth⁴⁵ discord⁴⁶ among⁴⁷ brethren. Many sorrows⁴⁸ (shall be) to the wicked. Job⁴⁹ was a father to the poor, eyes to the blind⁵⁰ and feet to the lame⁵¹. God (is) father of the orphans⁵² and judge of the widows.

7 אֲבִיּוֹן 2 1 part. 3 conv. 4 אֲבִשָּׁלוּם 5 עֵשָׂה 6 רִיץ 6 part. לִפְנֵי with suff., לִפְנֵי 7
 12 Ni. pret. כִּן 11 תַּעֲלֶכֶה 10 part. 9 מִזְמָה 8 there is no אֵין, before a noun אֵין [§ 108, 1]
 18 חֲצֵב 17 עֲזִיחָהּ 16 conv. 15 גִּי 14 מַהֲלָכָה 13 שִׁפְטָם before the pl. ending:] שִׁפְטָם
 24 בָּרַמֶּל 23 [the Tsere drops] בָּרַם 22 אָפַר 21 מִקְנֶה 20 to him [was] 19 בֹּר
 32 הַנְּעִבֶת 31 שִׁבְעֵי 30 ו 29 שָׁנָא 28 [§ 96, 4] הָזָה 27 שֵׁשׁ 26 הָזָה 25 אֶרְמָה, part, he was loving
 37 part. חָרַשׁ 36 דָּם-נָקִי 35 לְשׁוֹן זָקֵק 34 רָם 33 [an abomination of his soul] נִפְשׁוֹ
 inf. fr. רִיץ 39 Pi. part. כָּהָר 38 [before the genitive the pretonic Kamets drops] מִחֲזָבָה
 44 שִׁקָּר bef. the pl. ending] שִׁקָּר 43 III. fut. פִּיתָ 42 עֵר זָקֵק 41 רָעָה 40 to run,
 51 נִפְחָה 50 עִיר 49 אִיּוֹב 48 מִכְאוֹב 47 בֵּין 46 only in plural מִדָּן 45 Pi. part. שָׁלַח
 ,[the pretonic Kamets drops] יָתוֹם

§ 59. THE CONSTRUCT STATE.

The word standing in the construct state (§ 19, 5.) suffers an alteration of its form:

- Nouns in ה־ change it into ה־: as מִחֲנֶה camp, מִחֲנֶה יִשְׂרָאֵל Israel's camp.
- Nouns in י־ change it into י־: as חַי living, life, חַי פְּרָעָה by the life of Pharaoh!
- Feminine nouns with final ה־ change it into ת־: as מַלְכָּה, מַלְכֶּת.

d. The plural and dual terminations ים- and ים- are changed into י- : as סוּיִם the horses of, עֵינֵי the eyes of.

NOTE I. The vowel changes, which the word in const. state undergoes will be shown in the following § §.

NOTE II. In poetry the const. st. sometimes is found with paragogic י or י- : as בְּנוֹ 4. Mos. 23, 18, מַעֲיֵנו Ps. 114, 8. אֶכְרִי 1. Mos. 49, 11. נֶאֱדָרִי 2. Mos. 15, 6. שִׁכְנִי 5. Mos. 33, 16.

EXERCISE 98.

דָּרַךְ עָצַל כְּמִשׁוֹכֶת¹ חֶרֶק²: רֶבֶה רָעַת³ הָאָדָם בְּאֶרֶץ:
נִבְכַּדְנָאצָר⁴ מֶלֶךְ בָּבֶל הִגְלָה⁵ אֶת-כָּל-יְרוּשָׁלַיִם וְאֶת-כָּל-הַשָּׂרִים
וְאֶת כָּל-גִּבּוֹרֵי חֵיל⁶ וְכָל-הַחֲרָשִׁים⁷ וְהַמִּסְגָּר⁸ לֹא נִשְׁאָר⁹ וְזִלַּת¹⁰
דָּלַת¹¹ עַם-הָאֶרֶץ: בְּנַחַל קִישׁוֹן¹² שָׁחַט¹³ אֱלֹהֵהוּ¹⁴ אֶת-נִבְיָאֵי
הַבַּעַל¹⁵: כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים¹⁶ וַיְהִי שָׁמַיִם עָשָׂה: שָׁמְעוּ
זֹאת הַזִּקְנִים וְהַאֲזִינוּ¹⁷ כָּל יֹשְׁבֵי הָאֶרֶץ הַהִיטָה זֹאת בִּימֵיכֶם
וְאִם בִּימֵי אֲבֹתֵיכֶם¹⁸: בִּי-גֹי עָלָה עַל-אֶרֶצִי¹⁹ עֲצוּם²⁰ וְאִין
מִסְפָּר²¹ שְׁנוֹי שְׁנֵי אֲרִיָּה²²: כְּמֵרָאָה²³ סוּסִים מֵרָאֵהוּ וּכְפָרִשִׁים²⁴
בֶּן יְרוּצוֹן²⁵ בְּאִנְשֵׁי מִלְחָמָה יַעֲלוּ חוּמָה²⁶: מֵאֲזִנִּי צֶדֶק אֲבִנִי²⁷
צֶדֶק אִיפֹת²⁸ צֶדֶק וְחֵין²⁹ צֶדֶק יִהְיֶה לָכֶם: יֵרָאֵת³⁰ יְהוָה טְהוֹרָה
עֹמֶדֶת לְעַד: מִרְמָה בְּלִב־חֲרָשֵׁי³¹ רָע וּלְיוֹעֲצֵי³² שָׁלוֹם שִׁמְחָה:
מָחָר³³ אֶתָּה וּבִגְדֶיךָ עָמִי גַם אֶת-מִחְנָה³⁴ יִשְׂרָאֵל יִתֵּן יְהוָה בְּיַד
כָּל-שֹׂתִים:

hedge, fence¹ (a species of) thorn² wickedness³ p. n. m.⁴ to carry captive⁵
the force⁶ engraver, artificer⁷ smith⁸ to remain⁹ save¹⁰ poverty, hence the
poorest sort¹¹ p. n.¹² to kill, (animals) to slay (persons)¹³ Elijah¹⁴ Baal, the
tutelary god of the Phenicians¹⁵ idols¹⁶ to give ear, to listen¹⁷ fathers¹⁸ my
land¹⁹ mighty²⁰ number²¹ lion²² the appearance²³ horseman, rider²⁴ to run²⁵
a wall, rampart²⁶ stone, weight²⁷ an Ephah, (a corn measure)²⁸ a Hin, (a
liquid measure)²⁹ the fear³⁰ to imagine³¹ to counsel³² to-morrow³³ the camp³⁴.

EXERCISE 99.

The wisdom¹ of a man maketh his face² to shine. The
Lord smote³ the first-born⁴ of Egypt. The inhabitants⁵

of Jebus⁷ said to David, Thou shalt not come hither⁸. Nevertheless⁹ David took¹⁰ the castle¹¹ of Zion¹², which is the city of David. The Lord is far¹³ (§ 79, 3. a.) from the wicked: but²⁷ He heareth¹⁵ the prayer¹⁴ of the righteous. All Israel saw that the wisdom of God was in¹⁶ Solomon, to do judgment¹⁷. The queen¹⁸ of Sheba¹⁹ heard (of) the fame²⁰ of Solomon and she came to prove²¹ him with hard²² questions²². Of the Lord (are) the goings²³ of man²⁴. Man's²⁵ are the projects²⁶ of the heart, but²⁷ from the Lord (comes) the answer²⁸ to the tongue's (request) (transl.): the answer of the tongue. Abel²⁹ was a keeper³⁰ of sheep³¹ and Cain³² was a tiller³³ of the ground³⁴. And the man Moses was very great in the land of Egypt, in the eyes of Pharaoh, and in the eyes of the people.

9 Conv. 1 8 הָנָה 7 יָבוֹס 6 יֵשֶׁב 5 בְּכוֹר 4 Hi. נָכָה 3 פָּנִים 2 אִיר Hi. fut. 1 חֲכָמָה
18 מְלָכָה 17 מִשְׁפָּט 16 בְּקָרֵב 15 fut. 14 תְּפִלָּה 13 רְחוֹק 12 צִיּוֹן 11 מַצְדָּה 10 לְכָר
27 26 מַעֲרָךְ* 25 לְאָדָם 24 גִּבּוֹר 23 מַצְעָר* 22 חִידָה 21 נֹכַח Pi. 20 יִשְׁמַע 19 שָׁבָא
* (τ) drops . 34 אֲרָמָה 33 עֶבֶר 32 קֵן 31 צֶאֱן 30 רֵעָה 29 הֶבֶל 28 מַעֲנֶה

§ 60. RULES FOR THE INFLECTION OF MASCULINE NOUNS.

1. The formation of the Feminine, Plural, Dual, Construct state, and the connection of the noun with suffixes, in addition to the changes mentioned in the preceding paragraphs, cause considerable vowel changes.

2. These changes are principally effected by the tone, which moves forward one or more syllables, producing greater or less modifications in the form of the word.

3. Generally the two last vowels only of the word are changed by the inflection, the third from the end being very seldom affected.

4. The penultimate vowel, being mutable, may be rejected, the ultimate either rejected or shortened.

5. Two grades occur in the change of vowels, which are represented by the two forms of the construct state: the const. state in the singular : דָּבָר and the construct st.

in the plural: דְּבָרִי. The comparison of these two forms shows:

- a. In the construct st. sing. the vowel in penult is rejected and that of the ultimate is retained, but shortened: דְּבָר, fr. דְּבָר.
- b. In the construct st. plur. both vowels of the penult as well as of the ultimate are rejected: דְּבָרִי, properly it is דְּבָרִי, the Chirek under ר being only a helping vowel.

6. In the vowel changes therefore are distinguished two classes: a lower grade, corresponding to the const. state sing., and a higher grade, corresponding to the const. state plural.

7. The following forms are inflected according to the lower grade: the singular forms with suffixes, the feminine form, the plural in the absolute state, and the plural forms with light suffixes. According to the higher grade: the plural forms with the grave suffixes: as חָכָם, const. st. sing. חָכֵם, const. st. pl. חָכְמִי (prop. חָכְמִי), fem. חָכְמָה, pl. חָכְמִים, with light suff. sing. and plur. חָכְמִי, חָכְמִי, with grave suff. pl. חָכְמֵיכֶם.

NOTE I. For Segholate forms, (which are not included in the above rules) see § 66.

NOTE II. Feminine nouns having no distinctive feminine termination: as בְּאֵר a well, are inflected like the masculine, excepting that they regularly form their plural in וֹת, which form remains unchanged before suffixes and in the construct state.

§ 61. DECLENSION OF MASCULINE NOUNS,

1. With reference to the vowel changes exhibited in the foregoing paragraph, the nouns are classed as follows:

CLASS I. Nouns with immutable vowels.

CLASS II. Nouns with a mutable vowel in the ultimate.

CLASS III. Nouns with a mutable vowel in the penult.

CLASS IV. Nouns with mutable vowels in both syllables: the ultimate and penult.

CLASS V. The Segholate forms.

2. This division is observed in the Paradigms. For the sake of brevity we will use the terms: *first, second, third, fourth and fifth declensions*.

§ 62. FIRST DECLENSION.

1. To this belong all nouns, of which the vowels are immutable, (§ 14, 1.): as עיר city, קול voice, לבוש garment, גבור hero, מִשְׁחִית destroyer.

2. Some difficulty arises with Kamets and Tsere, as these vowels are sometimes mutable and sometimes immutable. In forms similar to קם and גר, Kamets and Tsere are immutable, being derived from קום and גור and standing for קאם and גור (§ 3, 6. Note 4.). In forms like קטל, קטל, the Kamets is immutable, standing for קטאל (§ 56, 3. a. b.): קטל thief, טבח executioner, כתב writing. To the form קטל belong פֶּרֶשׁ rider, for פֶּרֶשׁ engraver, artificer, for חֶרֶשׁ.

EXERCISE 100.

וְהָיָה רִאשִׁיתָּךְ¹ מִצֶּעֶר² וְאַחֲרֵיתָּךְ יִשְׁגָּה³ מְאֹד: אֶל-תֵּצֵא
לְרֹב⁴ מֵהָר⁵ פֶּן⁶ מִהֲתַעֲשֶׂה בְּאַחֲרֵיתָהּ בְּהַכְלִים⁷ אֶתְךָ רַעְךָ:
אִסְרוּ⁸ הַסּוֹסִים עָלָיו⁹ הַפָּרָשִׁים¹⁰ לְבִשׁוּ¹¹ הַסַּרְיָנוֹת¹²: אֶל-
יָנוּסוּ¹³ הַקָּלִים וְאֶל-יִמְלְטוּ¹⁴ הַגְּבוּרִים: כִּי בָא עָלֶיהָ עַל-בָּבֶל
יִשׁוּדֶר¹⁵ וְנִלְכְּדוּ¹⁶ גְּבוּרֶיהָ כִּי אֵל גְּמֻלוֹת¹⁷ יְהוָה שְׁלֹם יִשְׁלָם:
וְהִלְכוּ גוֹיִם לְאוּרָךְ: יְהוָה בֵּרַךְ¹⁸ אֶת-אַחֲרֵית אֵיזֹב מִרְאֲשֵׁתוֹ¹⁹:
לֹא בָחַל וְלֹא בָכַח כִּי¹⁹ אִם¹⁹ בְּרוּחִי אָמַר יְהוָה צְבָאוֹת²⁰: עִיר
פְּרוּצָה אֵין חוֹמָה אִישׁ אִשֶּׁר אֵין מַעֲצָר²¹ לְרוּחוֹ: כִּי-קָרֹב²²
יוֹם-יְהוָה עַל-כָּל-הַגּוֹיִם כַּאֲשֶׁר²³ עָשִׂיתָ יַעֲשֶׂה לָּךְ גְּמֻלָּה יִשׁוּב²⁴
בְּרִאשָׁה: אֵל רַמִּים²⁵ יִשְׁפֹּט: וְאֲנִי הִנֵּה נֹתֶתִיךָ²⁶ הַיּוֹם לְעִיר
מִבְּצָר²⁷ וְלַעֲמֹד²⁸ בְּרוּל וְלַחֲמוֹת נַחֲשֶׁת²⁹ עַל-כָּל-הָאָרֶץ: גְּרִים
אֲנַחְנוּ לְפָנֶיךָ יְהוָה: כִּי אַתָּה יְהוָה תֵּאֵיר³⁰ גְּרִי:

beginning¹ small² to increase³ contention, quarrel⁴ hastily⁵ for fear that⁶ to put to shame⁷ to harness⁸ to go up⁹ (§ 80. 5.)¹⁰ to put on¹¹ coats of mail¹² to flee¹³ escape¹⁴ a spoiler¹⁵ to conquer¹⁶ the recompense¹⁷ (§ 91, 2.)¹⁸ (§ 118)¹⁹ the hosts²⁰ control²¹ near²² (§ 96, 3.)²³ turn back, return²⁴ to be high²⁵ (§ 96, 4.) to give, to make²⁶ fortification, hence: a fortified city²⁷ (§ 83, 6.) a column²⁸ copper²⁹ to give light, illuminate³⁰.

EXERCISE 101.

Hear counsel, and receive¹ instruction², that³ thou mayest⁴ be wise in thy (latter) end. And⁵ David ran, and stood upon⁶ the Philistine⁷ and slew him⁸ and cut off⁹ his head. And when¹⁰ the Philistines saw their champion¹¹ was dead, they fled¹². And David took¹³ the head of the Philistine and brought¹⁴ it to Jerusalem. And Haman took the apparel¹⁵ of the king and the horse of the king and arrayed¹⁶ Mordecai¹⁷, and brought him on horseback¹⁸ through¹⁹ the street²⁰ of the city, and proclaimed²¹ before him, Thus²² shall it be done unto the man whom the king delighteth to honor²³. Her lamp²⁴ goeth not out²⁵ by²⁶ night. And⁵ Delilah²⁷ said to Samson²⁸, Tell²⁹ me, I pray thee, wherein³⁰ thy great strength (lieth), and wherewith³¹ thou mightest be bound³² to afflict thee? Then⁵ Samuel³³ took a vial³⁴ of oil³⁵, and poured³⁶ it upon his head, and kissed³⁷ him, and said, Is it not because³⁸ the Lord hath anointed³⁹ thee to (be) captain⁴⁰ over His inheritance⁴¹? And⁵ the king of Babylon⁴³ slew⁴² all the princes⁴⁴ of Judah⁴⁵ in Riblah⁴⁶.

8 Pi. מִית 7 פִּלְשְׁתִּי 6 אֵל 5 Conv. ו 4 fut. (§ 101, III. a) 3 לְמַעַן 2 מִסָּר 1 Pi. קָבַל
14 Hi. בּוֹא 13 לָקַח 12 נִיחַ 11 transl: that (כִּי) their champion 10 Conv. ו 9 פָּרַת
21 אָרָא 20 רָחַב 19 ב 18 to bring on horseback רָכַב Hi. 17 מִרְדֵּכַי 16 Hi. לָבַשׁ 15 לְכִישׁ
transl. in whose honor the king is delighting, delighting in ב חֲפִיץ יָקָר 22 פָּכָה
29 Hi. parag. imp. (§ 34, 4. § 104, 1) נָגַד 28 שְׁמִשּׁוֹן 27 הִלִּילָהּ 26 ב 25 פָּכָה 24 גֵּר 23 (§ 96, 2)
37 נִשְׁק 36 (§ 51, 1. a) יָצַק 35 שָׁמַן 34 פָּךְ 33 שְׁמֹאֵל 32 Ni. fut. אָסַר 31 בִּפְנֵה 30 בִּפְנֵה
45 יְהִדָּה 44 שָׂרִים plur. שָׂר 43 בָּבֶל 42 שָׁחַט 41 נִחְלְתָהּ 40 נָגִיד 39 מָשַׁח 38 כִּי
רָבְלָה, here with par. רָבְלָתָהּ.

§ 63. SECOND DECLENSION.

1. Under this are included all nouns having a mutable

vowel in the final syllable; they are either monosyllabic, or their preceding vowels are immutable.

Ad I. (in the Paradigm.) Monosyllabic words with a mutable A sound (Kamets or Patach).

- a. Nouns with Kamets: as גַּג roof, יָד hand (יָדָם, יָדֶם), דָּם blood (דָּמָם).
- b. Nouns with Kamets, doubling the final consonant, when the word is lengthened at the end: as יָם sea, pl. יָמִים, זָמן time, זָמַנִּים. The Kamets is shortened (§ 14, Short. c.).
- c. Nouns with Patach: יָשָׁר, dual יָשָׁרִים breasts, בֶּן son, בָּרִי my son.
- d. Nouns with Patach, which double the final radical (derives from ע"ע): as הָר mountain, (with article הַהָר) plur. הָרִים (for הָרִים), עַם people, pl. עַמִּים, חַי living, pl. חַיִּים, שָׂר chief, prince, pl. שָׂרִים (for שָׂרִים).

Ad II. Polysyllabic nouns with final Kamets or Patach: as מִשְׁפָּט judgment, כּוֹכַב star. Several nouns double the last radical: a) אוֹלָם vestibule, porch, אוֹפֵן a wheel, אוֹפָנִים; מַחֲשֶׁךְ darkness, dark place, מַחֲשָׁכִים, אֶתְנָן gift, אֶתְנָנִים; שָׁאֵן adj. quiet, subst. wantonness, pride, שְׂאֲנִים, שׁוֹשֵׁן a lily, שׁוֹשָׁנִים. b) מוֹרֵג threshing-sledge, גִּלְגָּל wheel, גִּלְגָּלִים.

Ad III. Monosyllabic nouns with mutable Tsere. Chirek in שֶׁמֶךְ is the helping vowel. Other nouns of this kind, drop the Tsere only in the construct state plural, hence also with the grave plur. suffixes: as עֵץ tree, עֵצִי, עֵצֶיךָ, עֵצֵינוּ, עֵצִים back, גֹּי, גֵּוֶיךָ, גֵּוֵינוּ, גֵּוִים knowledge, רֵעַ companion, friend, רֵעִי, רֵעֶיךָ, רֵעֵינוּ.

Ad IV. 1) Several nouns of this class in the const. st. have final Patach: as מִסְפָּר lamentation, מִסְפָּרֵינוּ altar, מִזְבֵּחַ, מִזְבֵּיךָ, מִזְבֵּינוּ couching place, מַעֲשֶׂר tithe. 2) Before the suffixes כֵּן, כֵּם, כֶּךָ some of these take Seghol: as מַקְלָכֶם your staff; מוֹפְתָכֶם your sign, wonder. 3) Some nouns retain the Tsere in the plural absolute: as שְׁלִישׁ

descendant of the third generation, שְׁלִישִׁים. 4) Several double the last consonant: as מִנְסָנִים, palm-branch, סִנְסָן; כְּרָמִים, well cultivated plain-orchard, כְּרָמָל.

. *Ad V.* Nouns with Cholem, changing it into Kubbutz before the doubled final radical: as קָרֶדֶם an axe, קָרְדָּמִים; חֲרָטָם sacred writer, person skilled in hieroglyphics, חֲרָטָמִים; גִּבְנָנִים, margin, border, גִּבְנָנִים; גִּבְנָן high, summit, גִּבְנָנִים. To these also belong the derived nouns in יָ, which often double the י, when the word is lengthened: as נָכָרִי a stranger, נִכְרִיָּה; יְהוּדִים and יְהוּדִיִּים a Jew, יְהוּדִי; נִכְרִיָּה.

Ad VI. Participles Kal, Piel and Hithpael, with the exception of לָהּ. Observe here that the forms with the suffixes כֵּן, כֵּם, הֵן are fourfold: 1) קָטְלָהּ, in Pause קָטְלָהּ. 2) With Ayin guttural אֶהְבֶּה. 3) With Lamed guttural שִׁלַּחַהּ. 4) אֶיבֶּה (on account of the י).

Ad VII. Participles and other derivatives from verbs ה־, which terminate in ה־: as רָאָה seer, קֵצָה end, change ה־ in ה־ in the const. state and drop ה־ entirely before any of the affirmatives: as רָאָה const. state רָאָה, with suff. רָאִי plur. רָאִים, with local ה־: as מָטָה downwards, from מָטָה upwards, from מָעֵלָה.

In a few instances the original termination יָ (§ 13, 7. a.) is restored. Thus with suff. מְכַבֵּיךְ (sing.) thy covering (as from מְכַבֵּי); מְקַנֶּיךָ (sing.) Is. 30, 23, מְרַאֵיךְ (sing.) (erroneously taken for the plural). Ca. 2, 14. עֲשֵׂיו his Creator Ps. 149, 2.

EXERCISE 102.

לֹא עֹזְבֶת דְּרָשִׁיךָ יְהוָה: כֹּה־אָמַר יְהוָה עֲשֵׂה בְרָאָה יַעֲקֹב וַיִּצְרֶה יִשְׂרָאֵל אֱלֹהֵי־רָא כִּי גִאלְתִּיךָ קָרָאתִי בְשֵׁמְךָ לִי־אֶתָּה: יְהוָה לִי בְעֹזִי וְאֲנִי אֶרְאֶה¹ בְּשִׁנְאִי: מַלְכוּתְךָ² מַלְכוּת כָּל־עוֹלָמִים: אֲלִי־יִבְשׁוּ בִי קוֹיךָ³ אֲדֹנִי יְהוָה⁴ צָבָאוֹת אֲלִי־יִכְלְמוּ⁵ בִּי

מִבְּקִשְׁךָ אֱלֹהֵי יִשְׂרָאֵל: אֲנִי יְהוָה מִקְדִּישְׁכֶם אָמַר יְהוָה: מִשְׁפָּט
 אָמַת שְׁפָטוּ וְחָסֵד וְרַחֲמִים⁶ עֲשׂוּ אִישׁ אֶת-אֶחָיו⁷: אֶל-תְּהִי
 בְּתַקְעִי⁸ כָּף בְּעַרְבִים⁹ מִשְׁאוֹת¹⁰ אִם-אֵין-לָךְ לְשֹׁלֵם לָמָּה יִקַּח
 מִשְׁבָּכְךָ¹¹ מִתַּחְתֶּיךָ¹²: מִשְׁפָּטֵי-יְהוָה אָמַת: יְהוָה אֶתָּה עוֹר
 לִי הִפַּכְתָּ מִסָּפְדִי¹³ לְמַחֹלָל¹⁴ לִי פִתַּחְתָּ¹⁵ שַׁקִּי¹⁶ וְתִאֲזַנְנִי¹⁷
 שְׂמַחָה: הוּא חִשְׁבֵי-אֶזְנוֹן¹⁸ וּפְעָלִי רַע עַל-מִשְׁבָּבוֹתֶם בְּאוֹר הַבֶּקֶר
 יַעֲשׂוּהָ כִי יִשְׁלָאֵל¹⁹ יָדָם: בְּמוֹתָךְ²⁰ יִמְעַט²¹ מִסָּפֶר מִקְנֵאֶיךָ²²
 וְרַבּוֹ רוֹבְרֵי שָׁקֶר אַחֲרֶיךָ: לִפְדֹּר²³ אִשׁ בֵּיד שְׂבוּר²⁴ מִמִּשְׁלָה²⁵
 בֵּיד נָבֵל²⁶: קָנָה רַעִים²⁷ יִמְלִטוּךָ מִצָּרָה וְאוֹהֲבִים יַעֲזֹרוּךָ²⁸
 לְמַצּוֹא טוֹב: בְּאַהֲבָם²⁹ עֲצִים תִּכְבֶּה³⁰ אִשׁ וּבְאֵין²⁹ נִרְגָן יִשְׁתַּק
 מָדוֹן:

supply: my desire¹ kingdom² to wait on³ (§ 18. Note)⁴ to be ashamed⁵
 compassion, pity⁶ (§ 97, 4,) ⁷ to strike⁸ to become a surety, to pledge⁹ debt¹⁰
 couch, bed¹¹ (§ 75, 7.) ¹² lamentation¹³ dance¹⁴ to loosen, untie¹⁵ sackcloth¹⁶
 to gird¹⁷ (§ 85, 1. b.) iniquity¹⁸ in the power of¹⁹ כִּיֹּת with suff.²⁰ (§ 66, 14.)
 to be or become little, few²¹ to envy²² a torch²³ intoxicated, drunk²⁴ do-
 minion, rule²⁵ wicked, foolish²⁶ friend²⁷ to help, assist²⁸ without²⁹ to go out,
 be extinguished³⁰.

EXERCISE 103.

And¹ the scribes² of the king were called at³ that time⁴,
 and it was written according to all that Mordecai com-
 manded to the Jews and to the rulers⁵ of the provinces⁶.
 Receive⁷ my instruction, the fathers' instruction, our in-
 struction. The angel⁹ of the Lord encampeth⁸ round about
 the just and delivereth¹⁰ them. And¹ the Philistines
 gathered¹¹ their camps together¹¹ to fight¹² with¹³ Israel.
 The Lord thy God walketh¹⁴ in the midst of thy camp,
 to deliver¹⁵ thee and to give up¹⁶ thine enemies¹⁷ before
 thee; therefore¹ shall¹⁸ thy camp be¹⁸ holy¹⁹. And¹ Jethro²⁰,
 the priest of Midian²¹, Moses' father-in-law²², heard (of) all
 that God had done for²³ Moses, and for Israel, his people,
 and he said: I, thy father-in-law, am come²⁴ to thee.
 Blessed²⁵ (be) the Lord, my strength²⁶, which teacheth²⁷
 my hands to war²⁸. My refuge²⁹, my deliverer³⁰ and (He)

in whom³¹ I trust³²; who subdueth³³ my people under me³⁴. The Lord is thy keeper³⁵: the Lord is thy shade³⁶. The Lord upholdeth³⁷ all that fall³⁸. My son meddle³⁹ not with rebels⁴⁰. Whoso mocketh⁴¹ the poor reproacheth⁴² his Maker⁴³. He that trusteth⁴⁴ in his (own) heart⁴⁵ is a fool. Deceit (is) in the heart of them that imagine⁴⁶ evil: but to the counselors⁴⁷ of peace (is) joy.

9 מִלֶּאֱן 8 part. הָנָה 7 לֶחֶךְ 6 מְדִינָה 5 שֶׁר 4 fem. יַעַת 3 כִּפֹּר 2 1 Conv. ו
חֲלִיץ 10 קִבֵּץ 11 לָחֶם 12 Ni. ב 13 הֶלֶךְ 14 Hit. part. נָצַל 15 Hi. נָתַן 16 אֵיב 17
הָיָה 18 קָדוֹשׁ 19 יָתֵרוֹ 20 מְרִיץ 21 חֵתָן 22 ל 23 24 part. בָּרַךְ 25 part. Kal. צִוֶּר 26
לֹמֵר 27 Pi. part (§ 96, 8) קָרַב 28 מְשַׁנֵּב (doubles the last cons.) 29 פָּלַט 30 Pi. part. בּוֹ 31
חָקָה 32 pret. רָדָה 33 part. (§ 96, 8) תַּחֲתִי 34 (§ 75, 7) שָׁמַר 35 part. צֵל (doubles the last
חֶמֶךְ 36 cons.) 37 part. סָכַךְ 38 part (§ 96, 8) עָרַב 39 Hit. שָׁנָה 40 לֵעַג 41 with ל, part.
חָרַף 42 Pi. pret. עִשָּׂה 43 part. בָּטַח 44 with ב, part. יָלַב 45 [doubles the last cons.]
חָרַשׁ 46 part. יַעֵץ 47 part.

§ 64. THIRD DECLENSION.

1. This declension comprises all nouns with an immutable vowel in the final syllable and mutable Kamets or Tsere in the penult: as גָּדוֹל great; אֱמוּנָה faithfulness, truth; זִכְרוֹן remembrance.

2. The Kamets or Tsere of the penult is dropped in the const. state and invariably when the word is lengthened. In forms like זִכְרוֹן, Dagesh of the middle radical is likewise dropped: as זִכְרוֹן. Words as פְּרוֹזֵן ruler, leader, with suff. פְּרוֹזֵנוֹ (Chirek helping vowel); רָעָבוֹן famine, with suff. רָעָבוֹן, for רָעָבוֹן (§ 14, Rising I. b. B.).

3. Some nouns of the form זִכְרוֹן, when inflected, take Seghol instead of Chirek. Thus חֲזִיוֹן vision, const. state חֲזִיוֹן, plur. חֲזִיוֹנוֹת; עֲשָׂרוֹן a tenth part (dry measure), plur. עֲשָׂרוֹנִים.

4. A few nouns of this class retain the Kamets: as יִשְׁלִישׁ a measure, (prob. the third part of an Ephah), and a peculiar class of soldiers. מְעוֹז refuge, fortress מְעוֹז; מִגְן shield מִגְן; שָׁבוּעַ week Pl. שָׁבָעִים and שָׁבָעוֹת, const. st. שָׁבָעוֹת.

5. In this class are comprehended several nouns, which double the last radical: as עָרוֹם naked, עֵרְבִים nettle, חֲרִיל nettle, חֲרָלִים.

6. In several nouns of the form מָקוֹם place, especially those derived from verbs ע"ו, ו is changed into וי: as מָנוֹס flight, with suff. מְנוּסִי; מְנוּחַ rest, pl. מְנוּחִים; מְנוּחָה habitation, pl. מְנוּחִים; מְנוּחָה fear, pl. מְנוּחִים; מְנוּחָה fortress, with suff. מְנוּחָה; מְנוּחָה sweetness, pl. מְנוּחִים.

EXERCISE 104.

יְהוָה זָקָף¹ בְּפָנָיו²: נָצַר לְשׁוֹנָה מִדְּבַר מְרָמָה: לֵב חָכָם
 לִימִינוּ וְלֵב בְּסִיל לְשִׁמְאֹלוֹ: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת
 מְלֵא³ כָּל־הָאָרֶץ בְּבוֹדוֹ⁴: לְצַדִּיק זָכוֹן⁵ עוֹלָם⁶: בָּא זָרוֹן⁷ וַיִּבֹא
 קָלוֹן⁸ וְאֵת־צָנוּעִים⁹ חֲכָמָה¹⁰: אֶהְבּוּ אֶת־יְהוָה כָּל־חֲסִידָיו
 אֲמוּנִים¹¹ נָצַר יְהוָה: אָבָן¹² שְׁלֵמָה¹³ רִצּוֹן¹⁴ יְהוָה: הִיטָה
 לְמִשְׁלָל¹⁵ בְּיִשְׂרָאֵל הִגָּם שְׂאוֹל בְּנִבְיָאִים: כְּבוֹד אֱלֹהִים הִסְתֵּר¹⁶
 דָּבָר וּכְבוֹד מַלְכִים חָקַר¹⁷ דָּבָר: כְּצִפּוֹר נִדְרָת¹⁸ מִן־קִנְיָה¹⁹ בֶּן
 אִישׁ נִדָּר מִמָּקוֹמוֹ: יְהוָה אֲדַגִּינוּ מֵהָאֲדִיר²⁰ שִׁמְךָ בְּכָל־הָאָרֶץ:
 אֵין מִלָּה²¹ בְּלִשׁוֹנִי הֵן²² יְהוָה יִדְעֵת כְּלָה: אֶל־תִּגְעוּ²³ בְּמִשְׁחִי²⁴
 וּלְנִבְיָאִי אֶל־תִּרְעוּ: בִּישִׁישִׁים²⁵ חֲכָמָה: לִשׁוֹן חֲכָמִים מְרַפָּא²⁶:
 רִשָּׁע בְּחִלוֹם²⁷ יַעֲוֶה²⁸ וְלֹא יִמְצְאוּהוּ²⁹ וַיִּדָּר³⁰ בְּחִזּוֹן³¹ לִילָה:
 קְרוֹשִׁים תַּחֲיוּ בִּי קְרוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה יִסַּר־אָרֶץ
 עַל־מְכוּנֶיהָ³² בְּלִתְמוֹט עוֹלָם וָעֶד³³: לֹא הִכִּילִי³⁴ אֶדּוֹן הָעֵשֶׁר³⁵
 אֲבָל³⁶ הָעֵשֶׁר אֶדּוֹן הִכִּילִי:

to raise¹ to bend, bow down² the fullness of³ glory, majesty⁴ (supply: is = His majesty fills the whole earth) remembrance⁵ (§ 83, 6)⁶ wantonness⁷ ignominy⁸ with⁹ lowly¹⁰ faithful¹¹ weight¹² perfect¹³ delight, acceptance¹⁴ proverb¹⁵ to conceal¹⁶ to search out¹⁷ to wander¹⁸ nest¹⁹ mighty²⁰ word²¹ behold²² to touch²³ the anointed (applied to priests, kings,)²⁴ old, aged man²⁵ healing²⁶ a dream²⁷ to fly away, vanish²⁸ (§ 76, 2. c.)²⁹ Hi. to chase away³⁰ vision³¹ foundation, basis³² עַד perpetuity, eternity, עוֹלָם = eternity and eternity = forever and ever³³, avaricious, hard-hearted³⁴ riches³⁵ but³⁶.

EXERCISE 105.

Our Redeemer¹, the Lord of Hosts (is) His name, the Holy One of Israel. The multitude² of all the nations³ that fight⁴ against⁵ Israel and that distress⁶ them shall be as a dream of a night vision⁷ (of the vision of night). The upright⁸ shall inherit⁹ (what is) good. A son¹⁰ honoreth¹¹ (his) father, and a servant his master¹²: if then¹³ I (be) a father, where¹⁴ (is) mine honor¹⁵? and if I (be) a master¹⁶, where is my fear¹⁷? saith the Lord of Hosts unto you, O¹⁸ priests, that despise¹⁹ my name. As²⁰ a dew²¹ upon the grass (is) the favor²² of a king. God stilleth²³ the noise²⁴ of the seas²⁵, the noise of their waves²⁶ and the tumult²⁷ of the people²⁸. The Lord reigneth²⁹, clouds³⁰ and darkness³¹ (are) round about Him³²: righteousness and judgment (are) the habitation³³ of His throne³⁴. He that walketh³⁵ uprightly³⁶ and worketh³⁷ righteousness³⁸, and speaketh³⁹ truth in his heart⁴⁰. He (that) backbiteth⁴¹ not with⁴² his tongue, nor doeth evil to his fellow⁴³, nor taketh up⁴⁵ a reproach⁴⁴ against his neighbor⁴⁶; He that doeth⁴⁷ these (things) shall never⁴⁹ totter⁴⁸. God stands⁵⁰ at⁵¹ the right hand of the poor.

נִיָּאֵל 1 הַמְּכֹון גִּי 3 צָבָא 4 part. (§ 96, 8) יַעֲלֵ 5 צִיָּק, with 6 Hi. part. חֲזֹון 7 תָּמִים 8
נָחַל 9 בֵּן 10 11 fut. (§ 101, I. c.) אֲרוֹן 12 וְאִם 13 אֵיחָה 14 כְּבוֹד 15 אֲרוֹנִים 16 (§ 82, 4 b.)
מִוְרָא 17 18 (§ 80, 5) בָּזָה 19 part. כֹּחַ 20 מֵלַ 21 רָצֹון 22 שָׁבַח 23 Hi. part. שָׁאוֹן 24
יָם 25 (doubles the last cons.) גַּל 26 (doubles the last cons.) הַמְּכֹון 27 לְאִם plur., doubles
— the last cons. 28 [strong shortening of the vowel § 14, II. Shortening c)] מִלֵּךְ 29 pret. Pause!
יַעֲרִפֵּל 30 sing. קָבִיב 31 with plur. suff. מְכֹון 32 כִּכְאוֹן 33 34 part, Kal תָּמִים 35
פָּעַל 36 part. צָרַק 37 רָבַר 38 39 part, Kal. לִבָּב 40 רָגַל 41 pret. יַעֲלֵ 42 רִיעַ 43 חִרְפָּה 44
נִשָּׂא 45 pret. קָרוֹב 46 47 part. in const. state מוֹט 48 Ni. fut. לְעוֹלָם 49 50 fut. ל 51.

§ 65. FOURTH DECLENSION.

1. To this belong nouns of two syllables either with mutable Kamets in both, or with Kamets in the second and Tsere in the first, or with Kamets in the first and Tsere in the last: as רִבְרָ word, לֵבָב heart, יָקוֹן old.

2. Vowel changes in this declension;

- a. Kamets or Tsere in the first syllable always drop:
זָקְנִי, לִבִּי, דְּבָרִי.
- b. Kamets and Tsere in the last syllable, are changed in the const. state sing. and before the suffixes כֶּם, כֵּן in sing. into Patach: as זָקֵן, דְּבָרֶם, לִבֵּב, דְּבָרֶם, זָקְנֶם, לִבֵּבֶם.
- c. In the plural and before the light suffixes sing. and pl. final Kamets and Tsere are retained: as זָקְנִים, דְּבָרִים, לִבֹּבוֹת, זָקְנִי, דְּבָרִי, לִבִּי.
- d. In the const. state plur. and before the grave suffixes plur. final Kamets and Tsere drop: as דְּבָרִי; זָקְנִיכֶם, דְּבָרִי; חֲכָמִי, עֲנֹי, the helping vowel is Patach on account of the guttural.

3 In כָּנָף wing, זָנָב tail, צֵלֶע rib, the helping vowel in the plural is Patach instead of Chirek: as זָנָבוֹת, כָּנָפוֹת, צֵלֵעוֹת.

4. In a few nouns of the form קָטָל and קֵטָל, the Segholate form (§ 66.) is used in the const. st. and before suffixes: as עֵשֶׂן smoke, const. state עֵשֶׂן and עֵשֶׂן; עֵנָף branch, with suff. עֵנָפְכֶם; צֵלֶע rib, const. st. צֵלֶע and צֵלֶע, with suffixes צֵלֶע.

5. Some nouns of the form קָטָל take the Segholate form in the const. st. e. g. בֶּתֶף shoulder, const. st. בֶּתֶף; גֶּדֶר wall, const. st. גֶּדֶר; יֶרֶךְ hip, const. st. יֶרֶךְ; גֶּזֶל robbery, const. st. גֶּזֶל; אֶרֶךְ long, const. st. אֶרֶךְ; כָּבֶד heavy, once const. st. כָּבֶד; עָרַל uncircumcised, const. st. עָרַל and עָרַל.

6. Some nouns of the form קָטָל retain Tsere in the plur. const. st. e. g. יָשֵׁן sleeping, const. יָשֵׁן; אָבֵל mourning, const. st. אָבֵל; שְׂמֵחַ joyful, const. st. שְׂמֵחַ (but also שְׂכַח forgetful, const. st. שְׂכַח); חֲפָצִי delighting, const. st. חֲפָצִי.

EXERCISE 106.

ראש¹ דְּבָרְךָ יְהוָה אֱמֶת: יְהוָה נָתַן לָחֶם לְרַעְגִים: זָרַח²
בְּחֹשֶׁךְ אֹר לְיִשְׂרָאֵל: יְהוָה מָהֵלֵךְ עַל-כְּנָפֵי³ רוּחַ: בָּרָקִים⁴

לְמַטֵּר עֲשֵׂה: חַיִּי בְּשָׂרִים⁵ לֵב מְרַפָּא⁶: הַכְסִיל חֶבֶק⁷ אֶת־דָּוִד
וְאָכַל אֶת־בִּשְׁרוֹ: סוּד⁸ יְהוָה לִירְאוֹ: אֲרַבְּעָה⁹ הֵם קִטְנֵי¹⁰-
אֶרֶץ וְהִמָּה חֲכָמִים מְחַכְּמִים¹¹ הַנְּמָלִים עִם לֹא עוֹ¹² וַיְכַנּוּ¹³
בְּקִיץ לַחֲמֹם: שְׂפָנִים¹⁴ עִם לֹא־עֲצוּם וַיִּשְׁמְרוּ בְּסָלַע¹⁵ בֵּיתָם:
מֶלֶךְ אֵין לְאַרְבָּה¹⁶ וַיֵּצֵא חֲצִץ¹⁷ כָּלֹ: שְׂמָמִית¹⁸ בְּיָדִים תִּתְּפֹשׁ¹⁹
וְהִיא בַּהֲיָכְלִי מֶלֶךְ: הֲדַר²⁰ וְקָנִים שִׁיבָה: הִלֵּךְ אֶת־חֲכָמִים
יַחְכֵּם: יְהוָה יֵשֵׁב עַל־חֹג²¹ הָאֶרֶץ וַיִּשְׁבֶּיהָ לוֹ בַּחֲגָבִים²²:
תְּמִימִים²³ יִשְׁכְּנוּ יַחַד²⁴ וַיִּתְּעַנְּגוּ עַל רוּב שְׁלוֹם וּבְנֵי בְלִיעַל²⁵
יִתְּפְּרוּ אֵין שְׁלוֹם לְרָשָׁעִים: בָּקָהֶל²⁶ מִשְׁחָקִים²⁷ שִׁחָק²⁸ וּבְסוּד²⁹
בּוֹכִים בָּכָה:

the summit¹ to break forth² wing³ lightning⁴ flesh, body⁵ quietness, soft-
ness⁶ to fold⁷ counsel⁸ four⁹ little¹⁰ (§ 83, 7.) Pual: to be made wise, hence:
exceeding wise¹¹ strong¹² to prepare¹³ the coney¹⁴ rock¹⁵ locust (§ 82, 1.)¹⁶
division¹⁷ (by bands) a spider¹⁸ to catch¹⁹ (§ 76, 2. d.) ornament²⁰ circle²¹
locust (a peculiar species, small and edible)²² upright one²³ conjointly²⁴
worthlessness, lowness²⁵ (§ 89, 4.) an assembly²⁶ to rejoice, to play, dance
(Pi.)²⁷ to laugh, rejoice, dance²⁸ a circle, an assembly²⁹.

EXERCISE 107.

The Word of our God shall stand¹ forever. And² the
Lord had rained down³ manna⁴ upon the Israelites to eat,
and had given them (of) the corn⁵ of heaven. The Lord
is far from the wicked. Two⁶ (things) have I required⁷
of Thee⁸, deny⁹ me¹⁰ (them) not before¹¹ I die¹²! Remove
far¹⁵ from me vanity¹³ and lies (transl. the word of lie)¹⁴:
give me not poverty¹⁶ nor¹⁷ riches¹⁸. Lest I be full¹⁹,
and deny (Thee)²⁰, and say, Who is the Lord? or lest I
be poor²¹, and steal²², and take²³ the name of my God (in
vain). Fear the Lord, (ye) his saints²⁴: for there is no²⁵
want²⁶ to them that fear²⁷ Him. If ye hearken²⁸ to
these judgments and keep²⁹ and do²⁹ them, the Lord thy
God shall keep²⁹ unto thee His covenant. And He will
love²⁹ thee and bless²⁹ thee and multiply²⁹ thee: he will
bless²⁹ thy corn, thy wine³⁰, thine oil³¹, thy flocks³² and
thy herds³³. Speak ye to³⁴ the heart of Jerusalem, and

call unto³⁵ her, that her warfare³⁶ is accomplished³⁷, that her iniquity³⁹ is pardoned³⁸, for she hath received⁴⁰ of the hand of the Lord, double⁴¹ for⁴² all her sins⁴³.

transl. from קים 1 ו. 2 C. מטר 3 Hi. מן 4 דגן 5 שבים 6 שאל 7 באהבן 8 כנע 9
 19 fut. שבע 17 עשר 17 ו 16 ראש 15 Hi. רחק 14 קוב 13 שוא 12 fut. 11 מטרם 10 me
 25 יאין there is no: קדוש 24 pret. תפש 22 pret. גנב 21 Ni. fut. ירש 20 Pi. pret. כחש
 31 יצהר 30 תירוש 29 pret. with C. ו 28 with acc. שמע 27 to his fearers = ירא 26 מחסור
 (generally masc. צבא 35 with pl. suff. אל 34 על 33 (§ 82, 1.) בקר 32 (§ 82, 1.) צאן
 41 בפלים 40 לקח 39 (gen. masc., here fem.) עין 38 Ni. pret. רצה 37 מלא 36 here fem.)
 ב 42 חטאתיה 43.

§ 66. FIFTH DECLENSION.

1. In this are embraced the large class of nouns called *Segholates*, which had originally three consonants, with but one vowel, following the first one. In order to make them dissyllabic, a helping vowel has been added, regularly Seghol, hence the term: *Segholate forms*. The original vowel was: short a, i, or o (—, —, —): as מֶלֶךְ, קֶדֶשׁ, סֶפֶר. By the addition of the helping Seghol under the second consonant, the short vowel being now in an open syllable is lengthened. The Chirek becomes Tsere, the Kamets-Chatuph, Cholem, the Patach, however, irregularly changes into Seghol, in pause only does it lengthen regularly into Kamets; thus the original מֶלֶךְ, קֶדֶשׁ, סֶפֶר become מֶלֶךְ, קֶדֶשׁ, סֶפֶר, in pause מֶלֶךְ, קֶדֶשׁ, סֶפֶר.

2. The second vowel being only a helping vowel, all words of this declension are Milel.

3. On the lengthening of the word the original form is resumed: as קֶדֶשׁ, סֶפֶר, מֶלֶךְ.

NOTE I. Hence He local (§ 19, 6.) appended to a Segholate, requires the original form: as אֶרֶץ to the land (אֶרֶץ, orig.

אֶרֶץ; בֵּיתָהּ to the house (בֵּית, orig. בֵּיתָהּ). When the original vowel in the segholate form is o, הֶ is accented: as אֶהְיֶה, צִעֲרָה.

4. In the const. state sing. the forms קָדַשׁ, סָכַר, מָלַךְ remain unaltered.

NOTE II. זֶרַע seed, חֹדֶר an apartment, room, סָחַר gain, profit, נִטֵּעַ plantation, plant, הֶבֶל a breath, a vain thing, in const. st.: הֶבֶל, נִטֵּעַ, סָחַר, חֹדֶר, זֶרַע.

5. A kindred form of this class, embraces all those words of three consonants with but one vowel after the *second* one: as דְּבִשׁ honey; גִּבֹּר and גִּבֹּרִים man; שֵׁכֶם shoulder; לִשָּׁר moisture; דִּיּוֹ ink; אֲנָם marsh, marshy place, and the infinitives of Kal, of the form קָטַל. They agree with the Segholates in inflection: as דְּבִשִּׁי, קָטַלְתִּי, שֵׁכַמִּי.

6. From this form (5. vowel under the second consonant) are taken the plural absolute and the plural forms with light suffixes: as סִפְרֵיהֶם, מַלְכֵי, קָדָשִׁים, סִפְרִים, מַלְכִּים.

7. From the regular (מֶלֶךְ etc.) are formed the plural construct state and the plural with grave suffixes: as מַלְכֵי, קָדְשֵׁיהֶן, סִפְרֵיהֶן, מַלְכֵיהֶם, קָדְשֵׁי, סִפְרֵי.

NOTE III. When the final radical is one of the בגדכפת, the aspirated pronunciation of the plural absolute is retained in the const. st. and before the grave suffixes; as מַלְכֵיהֶם, מַלְכֵי, but in sing. מֶלֶךְ, מֶלֶכְךָ.

8. In the form of two Seghols, as מֶלֶךְ, the first generally stands for the original Patach (מֶלֶךְ). But a considerable number had Chirek originally: as בִּגְד garment, בִּטְחָ trust, confidence, בִּרְךָ knee, גֶּשֶׁם rain, זָכַר remembrance etc., with suffixes: בִּגְדִי, זָכָרִי.

9. In the forms with two Seghols (מֶלֶךְ) and Tsere with Seghol (סִפְרִי), some (most of which are Pe gutt.) have Seghol as the original short vowel: as אֶבֶן pinion, with

suff. אָבְרוּ fat, חֵלֶק part, חֶפֶץ delight, עֵגֶל calf, עֵז help, עֵרָה valuation, נֶגֶד before, over against, (בְּנֶגְדוֹ Gen. 2, 18, 20. as over against him, i. e. the counterpart of him), עֶשֶׂר ten etc.

10. When the third radical is a guttural, the helping vowel under the second radical is Patach: as זֶרַע seed, יִשְׁעַ salvation, אֶרֶח way. When the second radical is a guttural, both vowels of the forms קֶטֶל and קָטֵל are Patach: as נֶעַר boy, lad, יַעַר wood, forest.

12. The form קָטֵל has in a few instances Kubbutz in the inflection before suffixes: as סִבְכָּה thicket, גְּדֻלָּה; סִבְכּוֹ greatness, גְּדֻלוֹ (also גְּדֻלָּו); קִמְצָה handful, קִמְצוֹ.

12. The form קָטֵל with middle letter guttural takes Kamets before the suffixes כֶּם, כֵּן, כֵּן: as אֶהְלֶךְ thy tent, פָּעַלְךָ thy deed, work (Inf. with suff. § 45).

13. The form קָטֵל vocalizes the plural absolute:

- 1) פְּעֻלִּים actions, כְּפָרִים cypress-flowers, רִמָּחִים spears.
- 2) with Pe gutt.: עֶפְרַיִם gazelles, אֶרְחוֹת ways, but also without guttural: הַקִּדְשִׁים (thus always with the article).
- 3) The two nouns יֶשֶׁרֶשׁ root, and קִדְשׁ holiness, have שְׂרָשִׁים and קִדְשִׁים. The noun אֶהֱלֵ tent, has pl. אֶהֱלִים, whence אֶהֱלֵיךָ, אֶהֱלֵיךָ, but also אֶהֱלֵיכֶם, אֶהֱלֵיכֶם, אֶרֶח way, makes אֶרְחוֹתָם, אֶרְחוֹתָם.

14. With ע"ו and ע"י the segholate form is only distinguishable in the sing. absolute. With ו the form קָטֵל lengthens the Patach before ו into Kamets: as מָוֶת death, before י the Patach remains unchanged: as זֵית olive. In all the other forms the ו and י lose their consonantal power and are contracted with the preceding vowel into a diphthong: a + ו = ו; a + י = י (§ 12, 7. b. 2.); hence מָוֶת, זֵית; אָוֶן adversity, with suff. אוֹנִי; תָּוֶךְ midst, const. תֹּךְ, with suff. תֹּכִי; בֵּית house, const. בֵּית, with suff. בֵּיתִי.

15. I. The Segholates of the verb ל"ה exhibit the

three original forms as follows: פֶּרִי fruit, (פָּרִי), half, (חֲצִי), sickness, חָלִי, (חֲצִי); hence פָּרִי in pause, suff. חָלִי, suff. חָלִי in pause, suff. חֲצִי, suff. חֲצִי, suff. פָּרִי.

II. From such nouns of ל"ה, the third radical of which was originally י, arise שָׁחַ, from שָׁחַ, תָּהוּ, from בָּהוּ, תָּהוּ (§ 12, 7, b. 3.)

EXERCISE 108.

אֲרַח¹ צַדִּיקִים בְּאֹר נֹהָ²: בְּלִדְרֵב־אִישׁ זָךְ³ בְּעֵינָיו וְהִכֵּן⁴
רוּחוֹת יְהוָה: יְהוָה עֲזָרְנוּ וּמִגִּנּוּ⁵: וְהִיָּה הַצַּדִּיק בְּעֵץ שֶׁתֹּל⁶
עַל־פְּלִגִּי⁷ מִיָּם אֲשֶׁר פָּרִי⁸ יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא־יִבּוֹל⁹: בְּאֲזִנִּי
כֶּסֶל אֶל־תִּדְבֹּר בִּי־בֹז לְשֹׁכֵל¹⁰ מִלֵּיד: הִלְלוּ אֵל בְּקֹדְשׁוֹ
הַלְלוּהוּ כָּרֹב גָּדְלוֹ¹¹: יְהוָה נָתַן לִכֹּל אֶת־אֲכָלָם¹²: רְאִיתִי
עֲבָדִים עַל־סוּסִים וְשָׂרִים הֹלְכִים בְּעַבְדִּים עַל־הָאָרֶץ: לֹא יִמְלֹט
רֶשַׁע¹³ אֶת־בְּעָלָיו¹⁴: עַל־כֶּרֶם אִישׁ עָצַל עֲבָרְתִּי וְהִנֵּה גֵדֵר¹⁵
אֲבָנָיו¹⁶ נִהְרָסָה¹⁷: בִּבְקָר זֶרַע אֶת־זֶרַעַךְ: גִּדְלִים מַעֲשֵׂי יְהוָה
הוֹדֵר¹⁸ וְהִדְר פָּעֵלוֹ¹⁹: זִבְחִי²⁰ אֱלֹהִים רוּחַ נִשְׁבְּרָה: גִּבֹּר מַחְלִיק²¹
עַל־רַעְהוּ רֶשֶׁת פּוֹרֵשׁ²² עַל־פְּעָמָיו²³: חוֹשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְּנוֹ
וְאִהְיֹו שִׁחְרוֹ²⁴ מוֹסֵר: שׁוֹמֵר נֶפֶשׁוֹ נוֹצֵר דְּרָכּוֹ: לֵב אָדָם
יִחְשַׁב²⁵ דְּרָכּוֹ וַיְהִיָּה יָבִין²⁶ צַעֲדוֹ²⁷: לֹא תִבּוֹז לְעֵנִי²⁸ בְּעֵינָיו²⁹:
הָרֹשׁ יִכְבֵּר בְּחִכְמָתוֹ³⁰ וְהַעֲשִׂיר בְּעִשְׂרוֹ: בֵּין רִשְׁעִים לֹא תִשָּׁב
וּבִחְבֹל³¹ מְלוֹצִצִּים³² אֲטֵם אֲזַנְיָה: אֵל תִּירָא מוֹת כִּי זֶה חֻלְקָה:
כִּשְׁמֵשׁ מֵאִיר לִכֹּל בֶּן רַחֲמֵי יְהוָה עַל כָּל מַעֲשָׂיו גָּדְלוֹ יַעֲדִיו³³
הַשָּׁמַיִם וְחִסְדּוֹ מְלֵאָה הָאָרֶץ: עֲזָה כִפּוֹת אֲהַבָה קָשָׁה³⁴ כִּשְׂאוֹל
קִנְאָה רִשְׁפִּיהָ³⁵ רִשְׁפֵּי אִשׁ שְׁלֵהֲבִתָּהּ³⁶: אִסִּיתִן אִישׁ אֶת־
כָּל־הוֹן בֵּיתוֹ בְּאֲהַבָה בּוֹז יִבּוֹז לוֹ:

the path¹ brightness, splendor² pure³ to weigh⁴ shield⁵ to plant⁶ rill⁷
fruit⁸ to wither⁹ intelligence¹⁰ greatness¹¹ food¹² wickedness¹³ possessor,
person given or addicted to a thing¹⁴ the wall¹⁵ stone¹⁶ to break, pull
down¹⁷ (§ 93, 7.) magnificence¹⁸ the deed¹⁹ sacrifice (§ 83, 4.)²⁰ to flatter²¹

to spread²² step, footstep²³ to seek early, diligently²⁴ (§ 93, 3. = seeks early it, the correction) to devise²⁵ to direct, prepare²⁶ step²⁷ poor, afflicted²⁸ fr. 'יָצַר affliction, misery²⁹ wisdom³⁰ company³¹ scorner, scoffer³² to testify, bear witness³³ hard, vehement³⁴ flame, burning³⁵ the flame of Jah, i. e. kindled by God³⁶.

EXERCISE 109.

Bless the Lord my soul¹, and my innermost² (bless) His holy³ name. I will lift up⁴ mine eyes to the hills⁵, from whence⁶ cometh my help⁷. My help (cometh) from⁸ the Lord, who made⁹ heaven and earth. He will not suffer¹⁰ thy foot¹² to totter¹¹. The earth is full¹⁴ of the goodness¹³ of the Lord. Say not, I will do so¹⁶ to him as¹⁵ he has done to me: I will render¹⁷ to the man according to his work¹⁸. And¹⁹ Hiram²⁰ sent to Solomon, saying, I have heard what²¹ thou sentest to me for²¹: (and) I²² will do all thy desire²³ concerning²⁴ cedar-trees (trees of cedars)²⁵, and concerning fir²⁶-trees. My servants shall bring²⁷ (them) down²⁷ from Lebanon²⁸ unto²⁹ the sea, and thou³⁰ shalt do my desire in³¹ giving bread for my household (bread of my house). Saul³² and Jonathan³³, lovely³⁴ and pleasant³⁵ in their lives, also³⁶ in their death were not parted³⁷, they were swifter⁴⁰ than³⁸ eagles³⁹, they were stronger⁴² than lions⁴¹. Arise, walk through⁴³ the land in⁴⁴ the length⁴⁵ of it and in the breadth⁴⁶ of it; for I will give it unto thee. My flesh⁴⁸ and my heart⁴⁹ faileth⁴⁷, (but) God (is) the strength⁵⁰ of my heart, and my portion⁵¹ for ever.

5 (with the art. הָהָר; in plur. § 17, 1) הָר 4 נִשְׂאָה 3 (§ 83, 6. b.) 2 plur. קָרַב 1 fem. נָפֶשׁ

12 (subst. with art.) מוֹט 11 רָגֵל 10 נָתַן 9 = the maker of (part. עֹשֶׂה 8 מֵאֵן 6 עָזַר 7 מַעַם 8

20 חֶדֶר 13 מְלֵא 14 (§ 85, 2.) בָּאֲשֶׁר 15 בֵּין 16 שׁוּב 17 חֵי. 18 פֶּעַל 19 Conv. ו 19 חֶדֶר 19

27 חֵי. 27 יָרַר 26 פְּרוֹשׁ 25 אֶזְרוּ 24 ב 23 חִפְצִי 22 (§ 93, Note) אֲנִי 21 (§ 111, 2.) אֶת אֲשֶׁר 21

33 לְבַנּוֹן 28 (§ 80, 3.) 29 אֶתָּה 30 (§ 93, Note) ל 31 with inf. שְׂאוֹל 32 יוֹנָתָן 33

39 נִשְׁר 38 (§ 91, 1. 2.) 37 חֵי. 36 ו 35 with art. נִעַם 34 Part. Ni. with art. אֶהָב 34

46 קָלַל 40 pret. אֲרִי, וְ, 41 גָּבַר 42 גָּבַר - גָּבַר pl. 43 ב 44 ל 45 אֶרֶץ 46 רָחַב 46

פָּלָה 47 שָׂאָר 48 יִלָּב 49 צוּר 50 חֵלֶק 51.

§ 67. THE FORMATION OF FEMININES.

1. The feminine termination ה־ is appended to the masc. noun, affecting it in the same manner as the light suffixes. I. סוּם , fem. סוּמָה ; מוֹצָא , fem. מוֹצָאָה ; II. Decl. מוֹקֵר , fem. מוֹקֶרֶה ; אֶרֶץ , fem. אֶרֶצָה ; חֹהֶה , fem. חֹהֶהָ . III. Decl. זָקֵן , fem. זָקֶמָה ; חָכֵם , fem. חָכֶמָה ; מָקִים , fem. מָקִימָה ; גִּדּוּלָה , fem. גִּדּוּלָהָ ; זָקֵנָה , fem. זָקֵנָהָ . V. Decl. עֵלֶם , fem. עֵלָמָה ; מֶלֶךְ , fem. מַלְכָּה ; צִיד , fem. צִידָה ; אֶבֶל , fem. אֶבֶלָה .

2. The toneless fem. ending ת־ modifies a) the antepenult like ה־ : as גִּדְרֵת wall, from גִּדֵּר ; b) the penult like the Seghol in מֶלֶךְ , for מִלְךְ , viz. by the Seghol of ת־ the preceding vowel, with a few exceptions, becomes like it in sound: Patach and Kamets become Seghol: as פָּחַת , fem. פָּחַתָּה ; עֲצָרָה , fem. עֲצָרָתָה ; Tsere becomes Seghol: גִּדֵּר , fem. גִּדְרֵתָה ; Chirek (י־) becomes Seghol: גִּבֵּיר , fem. גִּבְרֵתָה .

When ת־ is appended to the nouns in י־ and ו־ (Derivatives from ל"ה), i-et and u-et are contracted into ית־ and ות־ : שָׁבִי , fem. שְׁבִיתָה (for שְׁבִיתִי); וּת־ , fem. וּתִיתָה (for וּתִיתִי).

§ 68. DECLENSION OF FEMININES.

In inflection feminine nouns undergo less change than masculine ones, and are classed as follows:

CLASS I. Nouns with immutable vowels before the feminine termination ה־ : as קְטֹלָה , fem. קְטֹלָהָ ; חֻקָּה , fem. חֻקָּהָ statute, law.

CLASS II. Nouns with mutable Kamets or Tsere before the fem. termination ה־ : as עֲצָה , fem. עֲצָהָ counsel; תּוֹעֵבָה , fem. תּוֹעֵבָהָ abomination; צְדָקָה , fem. צְדָקָהָ righteousness.

CLASS III. Nouns derived from the segholate form of the masculine: as מַלְכָּה , from מֶלֶךְ ; נַעֲרָה , from נָעַר a young woman; אִמְרָה , from אָמַר word, saying; חֻזְקָה , from חָזַק strength.

CLASS IV. Nouns properly Segholates, terminating in

תָּ־ (with gutturals תָּ־) תָּ־, הָ־: as נְבִירַת mis-
tress; אִשָּׁת wife: כֹּהֶנֶת coat.

§ 69. FIRST DECLENSION.

In this declension the ending only undergoes changes in the const. st.: הָ־ is commuted into תָּ־: as חֲקָה const. st. חֲקָת.

Before light suffixes the Patach of תָּ־ being in an open syllable becomes Kamets: as סוֹסְתִי, but סוֹסְתֶכֶם. The plural סוֹסוֹת remains unchanged in all forms.

He local (הָ־) changes the fem. termination תָּ־ into תָּ־: as מִרְתָּה, from מִרָּה n. p. (bitter fountain).

EXERCISE 110.

יְהוָה יִרְעֵ תַעֲלָמוֹת¹ לֵב: תַּחֲלֹת² חֲכָמָה יִרְאֵת יְהוָה: אֲשֶׁר־
תְּמִימִי³ דֶּרֶךְ הַחֲלָכִים⁴ בְּתוֹרַת יְהוָה: הִשְׁמִשׁ בְּחֶתֶן⁵ יֵצֵא
מִחֻפָּתוֹ⁶ יִשְׁשִׁי⁷ בְּגִבּוֹר לְרוּץ אֲרָח: מִקְצֵה⁸ הַשָּׁמַיִם מוֹצֵאוֹ⁹
וּתְקוּפָתוֹ¹⁰ עַל־קְצוֹתָם⁸ וְאֵין^{*} נִסְתָּר¹¹ מִחֻפָּתוֹ¹²: אֶךְ¹³ אֶל־
אֱלֹהִים דּוֹמִיָּה¹⁴ נִפְשִׁי מִמֶּנּוּ יִשְׁעֵתִי: אֲשֶׁלֶם תּוֹדוֹת לַיהוָה כִּי
הִצִּיל¹⁵ נַפְשִׁי מִמָּוֶת: הִדְרִיכֵנִי בְּנִתִּיב¹⁶ מִצִּוְתֶיךָ כִּי בּוֹ חָפְצָתִי:
שִׁמְעוּ רְחוּקִים¹⁷ אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים¹⁸ גְּבוּרָתִי: נִפְשִׁי
תִּגִּיל בִּיהוָה תִּשְׁשִׁי בִישׁוּעָתוֹ: לִשְׁוִי תְהַנֶּה¹⁹ צִדְקָךְ²⁰ כָּל־הַיּוֹם
תַּהֲלֹתֶךָ²¹: שֹׁמֵר פִּי²² וּלְשׁוֹנִי שֹׁמֵר מִצְרוֹת נַפְשִׁי: רַבּוֹת רַעוֹת
צָדִיק וּמִכְלָן יִצְלָנוּ יְהוָה: בָּרַעְתּוּ יִדְחָה²³ רָשָׁע: לוֹלִי²⁴ תּוֹרָתֶךָ
שִׁעֲשָׁעִי²⁵ אֹז אֲבִדְתִּי בְּעֵנִי: אֱלֹהֵי עוֹלָם יְהוָה אֵין חֶקֶר²⁶
לְתַבְּנֹתוֹ:

secret¹ the beginning² perfect³ (§ 83, 7:.) (§ 96, 8.)⁴ bridegroom⁵ bridal-
chamber⁶ to rejoice⁷ the end, extremity⁸ a going out, a rising⁹ circuit¹⁰ to
hide, conceal¹¹ the heat¹² only¹³ silent resignation¹⁴ (i. e. perfectly resigned)
to deliver, rescue¹⁵ path¹⁶ far off, remote¹⁷ near¹⁸ to utter¹⁹ righteousness²⁰
praise²¹ his mouth²² push, thrust down²³ unless²⁴ delight²⁵ searching,
unsearchable²⁶. (§ 108, 1.)*

EXERCISE 111.

My soul, wait³ thou only¹ upon² God; for my hope⁴ (is) from Him. He only (is) my rock⁵ and my salvation⁶: He (is) my defence⁷, I shall not totter⁸. As⁹ the man (is), (so is) his might¹⁰. Thou shatterest the ships¹¹ of Tarshish with¹² an east¹⁴ wind¹³. According to Thy name O God, so (is) Thy praise¹⁵ unto¹⁶ the ends¹⁷ of the earth. The fear¹⁸ of the Lord (is) clean¹⁹, enduring²⁰ forever. My son²¹, walk²² not thou in the way of wicked; refrain²³ thy foot from their path²⁴. And Rechab²⁵ and Baanah²⁶ came into²⁷ the midst²⁸ of the house, and the king lay²⁹ on³⁰ his bed³¹ in his bed³²chamber³³, (in the chamber of h. b.) and they smote him, and slew³⁴ him. Behold, we (were) binding³⁵ sheaves³⁶ in the field, and, lo, my sheaf arose, and also³⁷ stood upright³⁸; and behold, your sheaves surrounded³⁹, and prostrated themselves⁴⁰ to my sheaf. Go and cry⁴¹ unto the gods, which ye have chosen; let them save⁴² you⁴³ in the time⁴⁴ of your distress⁴⁵. And ye have this day scorned⁴⁶ your God, who himself⁴⁷ saved⁴⁸ you out of all your evils⁴⁹ and your troubles⁵⁰.

אֶךָ 1 לֵךְ 2 דָּמָם 3 הִתְקַהָּ 4 צִיר 5 יִשְׁעֶהָ 6 מִשְׁבֵּב 7 [doubles the last cons.] מוֹט 8 Ni.
כֹּחַ 9 גְּבִירָה 10 אֲנִיָּה 11 בֵּן 12 רוּחַ 13 קָרִים 14 תְּהִלָּה 15 עַל 16 קִצּוֹ 17 יִרְאֶה 18
טְהוֹר 19 עֹמֵר 20 [part.] בֵּן 21 Kal 22 מְנַע 23 נְתִיבָה 24 רֶכֶב 25 בִּיעֲנָה 26 עֵר 27
תֵּנוּךְ 28 שָׁכַב 29 part. עַל 30 מִטָּה 31 חֲרִיר 32 מִשְׁבֵּב 33 מִיָּה 34 חֵם 35 Pl. אֵלֶם
אֶלְפָּה 36 [plur. וְיָם and וְיָם] 37 נָם 38 נָצַב 39 Ni. Pause! 40 חִתָּה 41 with C. 42 Hith. 43 fut. 44 חֶבֶב 45
זַעַק 46 יָשַׁע 47 Hi. fut. 48 dative 49 עֵרָה 50 צָרָה 51
רָעָה 52 צָרָה 53

§ 70. SECOND DECLENSION.

1. The words of this declension drop the Kamets and Tsere in the inflection, excepting in the plural absolute: as שָׁנָה year, שָׁנָה, שָׁנָה, but שָׁנוֹת.

2. When Sh'va precedes the termination הָ, הֶ, הֵ (as in paradigm) a helping vowel is used: as צִדְקָתָהּ, for צִדְקָתָהּ, from צִדְקָהּ.

3. In the following words Kamets and Tsere are immutable, hence all these words belong to the first declension: יִבְשָׁה (the feminine of קָטַל § 62, 2.) dry land; חֹשֶׁךְ (for חֹשֶׁכָּה) darkness; בִּקְשָׁה request; נֶאֱצָה reproach; פִּרְשָׁה (for פִּרְשָׁה) exposition; אִזְכָּרָה memorial; הִצֵּלָה deliverance; הִכָּרָה a knowing; צָרָה (fr. צָר, Kamets to comp. the Dagesh), רָעָה evil, (fr. רָעָה); בָּרָה pure, (fr. בָּרָה); גִּרָה rumination, (גר); מֵאָרָה curse, (אר); מִגָּרָה a saw, (fr. גָּר); זָרָה strange, (זָר); בָּמָה high; עֵדָה witness; מְלֵאָה full; טְמֵאָה unclean; אֲבֵדָה something lost; גֻּזְלָה robbery; אֲפֵלָה darkness; בִּרְכָה pool; גִּנְבָה something stolen; מִרְרָה gall; שִׂרְפָה burning; תֵּאֲנָה fig; מִהֲפָכָה overthrow; מִגֹּפָה plague etc.

4. Several nouns take in the const. st. and before suff. the Segholate form תִּתְ or תִּתְ: as

מַמְלָכָה kingdom,	const.	מַמְלָכָת	with suff.	מַמְלָכָתִי
מִשְׁפָּחָה family,	"	מִשְׁפָּחָת	"	מִשְׁפָּחָתִי
מְלָאכָה work,	"	מְלָאכָת	"	מְלָאכָתִי
מִרְכָּבָה chariot,	"	מִרְכָּבָת	"	מִרְכָּבָתִי
מְמִשְׁלָה government,	"	מְמִשְׁלָת	"	מְמִשְׁלָתִי
מִלְחָמָה war,	"	"	"	מִלְחָמָתִי
תְּפָאֳרָה ornament,	"	תְּפָאֳרָת	"	תְּפָאֳרָתִי

עֲטָרָה crown, with suff. בְּהֶמְתָּךְ, בְּהֶמְתָּנוּ; בְּהֶמְתָּךְ const. עֲטָרָה; גִּבְרָה mistress, const. גִּבְרָת; לֶהֱבָה flame, const. לֶהֱבָת.

EXERCISE 112.

מִתּוֹקָה¹ שְׁנֵת² הָעֵבֶר³: בְּבִרְכַּת יִשְׂרָאֵל תְּרוּם⁴ קָרַת⁵: בְּרִכּוֹת
לְרֹאשׁ צִדִּיק: בְּפִשֵּׁעַ שְׁפָתַיִם מִקֶּשׁ⁶ רָע וַיֵּצֵא מִצָּרָה צִדִּיק:
צִדִּיק יְהוָה צִדְקוֹת⁷ אָהֵב: כָּל-לִבְבוֹת דִּרְשׁ⁸ יְהוָה וְכָל-יִצְרָ⁹
מִחֲשָׁבוֹת¹⁰ מִבֵּין¹¹: נֵר יְהוָה נִשְׁמַת¹² אָדָם חִפְשׁ¹³ כָּל-חֲדָרָי¹⁴-
בָּטָן: תִּזְעַבֵּת¹⁵ יְהוָה כָּל-גִּבְהָ¹⁶ לֵב: חֲמַת מֶלֶךְ מִלְּאכֵי¹⁷ מוֹת:

בָּרַב¹⁸ עַם הָדָרִית¹⁹ מֶלֶךְ וּבָאֶפֶס²⁰ לֹא־אִם²¹ מַחֲתִית²² רוֹזֵן²³ ;
 יָדַע²⁴ צִדִּיק נֶפֶשׁ²⁵ בְּהֶמְתּוֹ²⁶ : עֶבֶד אֲדָמְתּוֹ²⁷ יִשְׁבַּע²⁸ לֶחֶם ;
 יִהְיֶה אֵלֵי בְרוּר דּוֹרִים²⁹ שְׁנוֹתֶיךָ : לֹא מַחֲשָׁבוֹתַי מַחֲשָׁבוֹתֶיכֶם
 וְלֹא דְרָכֶיכֶם דְּרָכִי נֹאֵם יְהוָה : מִכָּל³⁰ מִשְׁמֶר³¹ נִצֹּר לְבָבְךָ כִּי
 מִפְּנֵי תוֹצִאוֹת³² חַיִּים : עַד־מָתִי עֲצֹל תִּשְׁכַּב מְתִי תִקּוּם
 מִשְׁנָתְךָ : מָעַט שְׁנוֹת מָעַט תְּנוּמוֹת³³ מָעַט חֶבֶן³⁴ יָרִים לִשְׁכַּב :
 וּבֹא כְּמֶלֶךְ³⁵ רֹאשֶׁךָ³⁶ וּמַחֲסֶרְךָ³⁷ בְּאִישׁ מִגֵּן³⁸ : רַבּוֹת מַחֲשָׁבוֹת
 בְּלִב־אִישׁ וְעֵצַת יְהוָה הִיא תִקּוּם³⁹ :

sweet¹ sleep² laborer³ to be exalted⁴ a city⁵ snare, gin⁶ righteous acts⁷
 to search⁸ form, imagination⁹ thought¹⁰ to understand¹¹ the breath, spirit¹²
 to search¹³ chamber, inward part¹⁴ abomination¹⁵ high, proud (§ 83, 7.)¹⁶
 messenger¹⁷ the multitude¹⁸ the honor¹⁹ the want²⁰ people²¹ destruction,
 ruin²² prince²³ to know, regard²⁴ the life²⁵ beast²⁶ ground²⁷ to be satisfied²⁸
 throughout all ages (§ 91, 3. b.)²⁹ above, more than all³⁰ a watching, guard-
 ing³¹ issue, result³² slumber³³ folding³⁴ one that travels³⁵ poverty³⁶ want³⁷
 a man of a shield = armed with a shield³⁸ to stand³⁹.

EXERCISE 113.

The Lord will render¹ to every² man² his righteousness³
 and his faithfulness⁴. The lips⁵ of a fool enter⁶ into⁷ con-
 tention⁸. How⁹ shall we sing¹⁰ the Lord's song¹¹ in a
 strange¹³ land¹² (in the land of a. st. § 83, 6. b.). My
 sighs¹⁵ (are) many¹⁴. And¹⁶ if¹⁶ there be (fut.) in a man
 a sin¹⁷ (deserving) the judgment of death, and he be put¹⁸
 to death¹⁸, and thou hang¹⁹ him on²⁰ a tree; his body²²
 shall not remain²¹ all night²¹ upon the tree, for he that
 is hanged²⁴ is a curse²³ of God, that²⁵ thou defile²⁶ not
 the land, which the Lord thy God giveth thee (for) an
 inheritance²⁷. And he said, Thy brother came with²⁸
 subtlety²⁹ and hath taken³⁰ thy blessing³¹. Whoso stop-
 peth³² his ear at³³ the cry³⁴ of (the) poor, he also shall
 cry³⁵ (himself), but³⁶ shall not be answered. Jealousy³⁷
 (is) the rage³³ of a man³⁹, therefore⁴⁰ he will not spare⁴¹
 in the day of vengeance⁴². The sacrifice of wicked ones
 (is) an abomination to the Lord: but³⁶ the prayer of up-
 right ones (is) His delight⁴³. My righteousness I hold

fast⁴⁴ and will not let it go⁴⁵ all⁴⁶ the while⁴⁶ my breath⁴⁷ (is) in me.

10 Hi. שׁוּב 1 Hi. אִישׁ 2 צָדָקָה 3 אֶמְנָנָה 4 שָׁפָה 5 בּוֹא 6 fut. 7 רִיב 8 אֵיךְ 9 שׁוּב 10 Hi. שׁוּב 11 אֶדְרָקָה 12 נָכַר 13 רָבַב 14 pret. 15 אֶנְחָה 16 וְכִי 17 חֲטָא 18 Hophal pret. מוֹת 19 pret. עַל 20 לֵן 21 Hi. נִבְלָה 22 קָלְלָה 23 part. pass. 24 וְ 25 טָמֵא 26 Pi. נַחֲלָה 27 בְּ 28 מְרֻמָּה 29 לָקַח 30 Conv. וְ 31 בִּרְכָה 32 part. אָטַם 33 מְ 34 זַעֲקָה 35 וְ 36 קִנְיָאֵר 37 חֲכָה 38 גָּבַר 39 וְ 40 חֲמַל 41 נָקַם 42 רָצוֹן 43 חֹק 44 Hi. pret. with בְּ 45 Hi. רָפָה 46 כָּל-עוֹר 47 נִשְׁכָּה.

§ 71. THIRD DECLENSION.

The nouns of this class, having already been changed in form by the addition of the feminine ending, remain unaltered, with the exception of the plural absolute, which is formed like that of the masculine Segholates in —: as מְלָכוֹת queens, from מַלְכָּה, like מְלָכִים, from מֶלֶךְ king, but const. st. מְלָכוֹת, and so with suffixes מְלָכוֹתֵי.

EXERCISE 114.

יְהוָה צְבָאוֹת בָּחַן צָדִיק רֹאֶה כְּלוֹת ¹וְלֵב: בְּנֵי אִם-חֲבֹם לִבָּךְ יִשְׁמַח לְבִי גַם-אֲנִי: ²וְתַעֲלֹזָנָה ³כְּלוֹתִי בְּדַבֵּר שְׂפָתֶיךָ מִיִּשְׂרָאֵל: ⁴אֲמָרוֹת ⁵יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל ⁶לְאָרֶץ ⁷מִזְקֶן ⁸שִׁבְעָתַיִם: ⁹נַחֵם ¹⁰יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבָתֶיהָ ¹¹וְיִשְׁם מִדְּבָרָה בַּעֲדֶן ¹²וְעֲרֻבָתָהָ ¹³כִּגְן יְהוָה: כִּשְׁעֵלִים ¹⁴בְּחֲרֻבוֹת נְבִיאֶיךָ יִשְׂרָאֵל הָיוּ: מִי-מִדֵּר ¹⁵בִּשְׁעָלוּ ¹⁶מִים וְשָׁמַיִם בְּזֶרֶת ¹⁷חֶבֶן ¹⁸וְכָל ¹⁹בִּשְׁלֹשׁ ²⁰עַפְרֵי הָאָרֶץ וְשִׁקְלָ ²¹בְּפָלֶם ²²הָרִים וְגִבְעוֹת ²³בְּמֵאזְנִים: כָּל-אֲרָחוֹת יְהוָה חֶסֶד וְאַמֶּת לְנֹצְרֵי בְרִיתוֹ וְעֲדָתוֹ: ²⁴אֲרָחוֹתֶיךָ יְהוָה לְמִדְנֵי: הָהָרִים יְמוּשׁוּ ²⁵וְהַגְּבְעוֹת תְּמוּשִׁינָה וְחֲסָדִי מֵאַתָּה לֹא יְמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִכְוֹט נֶאֱסִי-יְהוָה:

reins, kidneys¹ (§ 94, 2,)² to exult³ right things⁴ the saying⁵ furnace⁶ (§ 83, 10.)⁷ to refine⁸ seven-fold (§ 92, 4.)⁹ to comfort¹⁰ ruin¹¹ Eden¹² the plain¹³ a fox¹⁴ to measure¹⁵ the palm of his hand¹⁶ the span¹⁷ to mete out¹⁸ to comprehend¹⁹ a measure (prob. a third part of an Ephah)²⁰ to weigh²¹ the scales²² the hill²³ testimony²⁴ to give way, to depart²⁵.

EXERCISE 115.

The land of Canaan (is) a land of mountains and valleys¹, (and) drinketh⁴ water of² the rain³ of heaven. And the inhabitants of Gibeon⁵ took worn⁷ shoes⁶ upon their feet and worn outer⁸ garments⁸ upon them. My beloved¹⁰ is like⁹ to a gazelle¹¹; behold, he¹² cometh leaping¹³ over¹⁴ the mountains, bounding¹⁵ over the hills¹⁶. Ye, mountains of Israel, ye shall shoot forth¹⁸ your branches¹⁷, and bear²⁰ your fruit¹⁹ for²¹ my people of Israel. For, behold, I²² (am) for²³ you, and²⁴ I will turn²⁵ unto you, and²⁴ the cities²⁶ shall be inhabited²⁷, and the ruins²⁸ shall be built, and²⁴ I will settle²⁹ you after³⁰ your former³¹ state³¹. Thou hast said in thy heart I will go up³³ into³² the heaven; I will sit upon the mount of appointment³⁴, in the two sides³⁵ (the remotest parts) of the north³⁶, yet³⁷ thou shalt be brought down³⁹ to the grave³⁸, to the two sides of the pit. They went up the ascent⁴⁰ to the city and found damsels⁴¹, going out to draw water.

בְּקָעָה 1 ל 2 מְטָר 3 שָׁתָה 4 גִּבְעֹון 5 נָעַל 6 fem. בָּלָה 7 fem. בָּלָה 8 שְׂמָרָה 8
 דְּמָה 9 part. דוֹר 10 צִי 11 יָה 12 דָּלַג 13 Pi. עָל 14 קָפִץ 15 Pi. גִּבְעָה 16 עֵנָךְ 17 sing.
 נָתַן 18 פְּרִי 19 נָשָׂא 20 ל 21 § 75, 3. אֵל 22 23 Conv. 1 פָּנָה 25 עָרִים 26 יָשַׁב 27 Ni.
 חֲרָבָה 28 יָשַׁב 29 Hi. כ 30 קָרָמָה 31 plur. § 85, 4. עָלָה 33 מוֹעֵד 34 יָרְבָה
 צָפוֹן 35 Dual. c. st. אָךְ 37 שְׂאוֹל 38 יָרַר 39 Ho. מַעְלָה 40 c. st. § 83, 4. נִעְרָה 41.

§ 72. FOURTH DECLENSION.

1. The nouns of this class generally agree with the masculine Segholates. The const. st. sing. remains unchanged, and before suffixes the original short vowel (—, —, —) reappears: as מְשֻׁמֶרֶת, with suff. מְשֻׁמְרָתִי. In the pl. absolute the following is peculiar to nouns of this class, that the vowel preceding the plural termination (which in the masc. Segholates is Kamets: מְלָכִים) drops: as מְשֻׁמְרוֹת; in the form מְשֻׁמְרָתִי—a trace of the (o) is preserved in —: as שְׂבָלָה, plur. שְׂבָלִים; בְּתֻנֶּת, plur. בְּתֻנוֹת, const. state בְּתֻנוֹת; but גִּלְגָּלָה, pl. גִּלְגָּלוֹת; מַחְלָקָה, pl. מַחְלָקוֹת.

NOTE. There are several nouns of this class in whose plural absolute, Kamets and Tsere appear in the penult: כְּתָרַת chapter, pl. כּוֹתָרוֹת; מִאֲכָלֶת knife, pl. מִאֲכָלוֹת; תּוֹכַחַת reproof, pl. תּוֹכָחוֹת; טִבְעוֹת ring, pl. טִבְעוֹת; מְקַלְעוֹת, pl. מְקַלְעוֹת; מִיִּנְקָה nurse, pl. מִיִּנְקוֹת (as if from מִיִּנְקָה); מַחְרֶשֶׁת plowshare, plur. מַחְרֵשׁוֹת; אֶשְׁתָּרַת Astarte, plur. בְּצָרוֹת draught, pl. בְּצָרוֹת.

2. As הָטַל in general, the form in ת־ takes before suffixes either Patach or Chirek: Patach, if the masc. terminates in א (־ or ־); Chirek, if the masc. terminates in Tsere or Chirek: מִשְׁמַרְתִּי, with suff. מִשְׁמָר, from the masc. שָׁבַת (infinit. פִּי), from the masc. מִיִּנְקָה nurse, from the masc. מִיִּנְקָה.

3. Before the suffix ה Seghol occasionally occurs: as אֶשְׁתְּךָ thy wife, otherwise אִשְׁתִּי. לָבַת (Inf. from הָלַךְ) has Seghol with all the suffixes לָבַתְּךָ, לָבַתְּךָ, לָבַתְּךָ.

4. The form ת־ is inflected in certain words (especially when the masculine has ו) with Kubbutz: as נַחֲשֶׁת (masc. נָחָשׁ), with suff. נַחֲשֶׁתְּךָ; מִשְׁכָּרַת wages, מִחְלָקַת division.

5. In many words the two forms ת־ and ה־ exist, either by the use of both in the absolute, or of the form ת־ in the absolute only. In both cases the form in ת־ is most frequently used in the const. state: as עֲצָרָה assembly and עֲצָרָה, const. עֲצָרָה; עֲשָׂרָה and עֲשָׂרַת, const. עֲשָׂרָה; מַחְשַׁבָּה thought and מַחְשַׁבָּה, const. מַחְשַׁבָּה; מַלְאָכָה work, const. מַלְאָכָה; מַמְלָכָה kingdom, const. מַמְלָכָה.

EXERCISE 116.

אֶחָדָה בָּטַל לְיִשְׂרָאֵל יִפְרַח¹ בְּשׁוֹשָׁנָה² יִלְכוּ יוֹנְקוֹתָיו³ וְהִיא
בְּיָת⁴ הָדוֹד⁵: עֲטָרַת⁶ זָקֵנִים בְּנֵי וְהַפָּאָרַת⁷ בְּנֵים אֲבוֹתָם:
כְּבִלָּב⁸ שָׁב⁹ עַל-קָאוֹ¹⁰ כְּסִיל¹¹ שׁוֹנָה¹¹ בְּאוֹלֶתָו: הִנֵּה כְּעִינִי
עֹבְרִים אֶל-יָד אֲדוֹנֵיהֶם¹² כְּעִינִי שִׁפְחָה¹³ אֶל-יָד גְּבִירָתָהּ¹⁴ בֵּן

עֲנִינוּ אֶל־יְהוָה אֱלֹהֵינוּ: כַּעַם לְיִלְדָתוֹ בֶּן כָּסִיל: בָּרְכוּ יְהוָה
 כָּל־מַעֲשָׂיו בְּכָל־מַקְמוֹת מְשֻׁלָּתוֹ¹⁵: הוּא הַפְּגָדִים בִּיהוָה
 בְּאֶמְרָם שׂוֹא¹⁶ עֲבֹד אֱלֹהִים וּמִה־בָּצַע¹⁷ כִּי שָׁמְרָנוּ מִשְׁמֶרֶתוֹ¹⁸:
 וְאַתֶּם תַּחֲיוּ לִי מַמְלָכָתָ¹⁹ כִּהְנִים וְגוֹי קְדוֹשׁ אֱלֹה הַדְּבָרִים אֲשֶׁר
 תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל: כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד²⁰
 נְעוּרֶיךָ²¹ לְכַתֵּךְ אַחֲרֵי כִמְדָּבָר בְּאָרֶץ לֹא זְרוּעָה: בְּרִבּוֹת²²
 רְשָׁעִים יִרְבֶּה־כִּפְשֵׁעַ וְצַדִּיקִים בְּמִפְלָתָם²³ יִרְאוּ:

to blossom¹ the lily² sucker, sprout³ the olive tree⁴ beauty⁵ the crown⁶
 glory, honor⁷ the dog⁸ to return⁹ the vomit¹⁰ to repeat¹¹ master, lord¹² fe-
 male servant, handmaid¹³ mistress¹⁴ dominion¹⁵ vain¹⁶ profit¹⁷ the charge,
 law¹⁸ a kingdom¹⁹ kindness²⁰ boyhood²¹ to increase²² fall, ruin²³.

EXERCISE 117.

Beforetime¹ in Israel, when a man went (transl. in his going) to inquire² (of) God, thus he spake, come³, let us go to the seer⁴. The hope⁵ of righteous ones (shall be) gladness⁶, but the expectation⁷ of wicked ones shall perish. And⁸ Hezekiah⁹ wrote letters¹⁰ to¹¹ all Israel, that¹² they should come to the House of the Lord at Jerusalem. And⁸ the Lord made garments¹³ for the skin¹⁴ (of the skin § 82, 4.) to Adam¹⁵ and his wife¹⁶ and clothed them. And ye shall keep mine ordinance¹⁷. And⁸ he took the crown¹⁸ of their king from off¹⁹ his head. Though²⁰ thou shouldst bray²¹ the fool²² in the mortar²³ among²⁴ the ground-corn²⁵ with the pestle²⁶, (yet) will not his foolishness²⁸ depart²⁷ from him¹⁹. Thy kingdom²⁹ (is) an everlasting³⁰ kingdom, and Thy dominion³¹ (endureth) throughout³² all³³ generations. And⁸ a certain³⁴ woman cast³⁵ an upper³⁷ millstone³⁶ upon Abimelech's³⁸ head, and shivered³⁹ his skull⁴⁰. And it shall be, when⁴¹ he sitteth (about (the time of) his sitting) upon the throne⁴² of his kingdom⁴³, that⁴⁴ he shall write him a copy⁴⁵ of this law in⁴⁶ a book.

לְפָנִים 1 דָּרַשׁ 2 with acc. הִלֵּךְ 3 imp. pl. רָאָה 4 תוֹחֵלֶת 5 שְׁמִיחָה 6 תִּקְוָה 7 ו 8 C.
 יְחִזְקִיָּהוּ 9 אֲנִיָּתָ 10 עַל 11 ל with inf. בְּתִנֵּת 13 עוֹר 14 אָדָם 15 אִשְׁתּוֹ 16
 מִשְׁמֶרֶת 17 עֲטָרָתָ 18 מַעַל 19 אִם 20 כָּתַשׁ 21 חֲלוּ 22 מִכְתָּשׁ 23 בְּתוֹךְ 24 רִיבּוֹת 25

עֲלִי 26 סוּר 27 אֵילָת 28 מְלָכִית 29 כָּל-עוֹלָמִים 30 (of all eternity § 83, 6.) מְמִשְׁלֵת 31
 ב 32 (§ 88, c.) אַחַת 34 שָׁלַךְ 35 חִי. 36 רֶכֶב 37 פָּלַח 38 (רֶכֶב lit. the rider, hence : the upper) 39
 אֲבִימֶלֶךְ 38 רָצִין 39 גִּלְגָּלֶת 40 כ 41 with inf. 42 כָּפָא 43 מְמַלְכֶת 44 Conv. 1 45 מְשֻׁנָּה 46 עַל 46

§ 73. IRREGULAR NOUNS.

A. Derivatives of ל"ה.

1. אָב father, const. st. אָבִי (like a Segholate form from ל"ה, with light suffixes: אָבִי, אָבִיךָ, with grave suffixes אֲבִיכֶם, אֲבִיהֶם, plur. אֲבוֹת, const. st. אֲבוֹת.

2. אָח, brother, const. אחִי, with suff.: אחִי, but אחִיכֶם, plural אחִים, const. אחִי, with suff.: אחִי, אחִיו, אחִיךָ, אחִיכֶם.

3. אָחוֹת sister, const. אחֹת, with suff.: אחֹתִי, (pl. abs. and const. does not occur), plur. with suff.: אחֹתֵי, also אחֹתֶיךָ. (The ending וֹת in the singular אחֹת is not the plural ending, but contracted from אחֹת, cf. מוֹת, c. st. from מוֹת).

4. חָם stepfather, with suff. חָמִיךָ, חָמִי.

5. חָמָה stepmother, with suff. חָמוֹתֶךָ, חָמוֹת.

6. בֶּן son (for בָּנָה, from בָּנָה to build), const. st. בֶּן, before Makkeph בֶּן; seldom בֶּן; once בְּנִי and בָּנוּ Num. 24, 3, Gen. 49, 11. With suffixes בְּנִי, בְּנֶיךָ; plural בָּנִים, const. st. בָּנִי, with suff. בְּנִי etc.

7. בַּת daughter (for בָּתָה, fem. from בָּן), const. st. בַּת, with suff.: בַּתִּי (for בָּתָתִי), plur. בָּנוֹת, const. st. בָּנוֹת.

8. בֵּית house (supposed to be derived from בָּנָה to build), const. st. בֵּית, with suff. בֵּיתִי; plur. בָּתִּים, const. st. בָּתִּי, with suff. בָּתִּי.

9. אָמָה maid-servant, const. st. אָמָה, with suff. אָמָתִי; plur. אָמָהוֹת, const. st. אָמָהוֹת.

10. כֵּל vessel, plur. כֵּלִים:

11. פֶּה mouth (prop. for פִּיָּה), const. st. פִּי, with suff. פִּי my mouth, פִּיו and פִּיהוּ; plural פִּים (from פִּיִּים), פִּיּוֹת (Prov. 5, 4.) and פִּיּוֹת (Jud. 3, 16.).

B. Derivatives from Verbs ע"נ.

1. אִישׁ man (from אָנַשׁ), const. st. אִישׁ, with suff. אִישִׁי.

In plur. the original form reappears, אֲנָשִׁים (probably at first אֲנוּשִׁים, fr. the sing. אָנוּשׁ) (seldom אִישִׁים), const. st. אֲנָשִׁי, with suff.: אֲנָשִׁיכֶם, אֲנָשִׁי.

2. אִשָּׁה woman (for אֲנָשָׁה), const. st. אִשְׁתִּי, with suff.: אִשְׁתִּי, plur. נָשִׁים.

C. Derivatives from ע"ו and ע"י.

1. יוֹם day, with suff.: יוֹמִי, dual יוֹמִים, plur. יָמִים, c. st. יָמִי, with local (ה-ה) יָמִימָה.

2. עִיר city, pl. עָרִים (once עִירִים Ju. 10, 4.) c. st. עָרִי.

D. A derivative from ע"א is רֹאשׁ head, (for רֹאשׁ Segholate form) plur. רֹאשִׁים (for רֹאשִׁים (§14, Rising III.) const. st. רֹאשִׁי, with suff. רֹאשִׁי, once with suff. רֹאשִׁיו.

E. מִיַּם water, c. st. מִי and מִימִי, w. suff. מִימִי, מִימִיךָ.

EXERCISE 118.

בֵּית וְהוֹן נִחַלְתָּ¹ אָבוֹת וּמִיָּהוָה אִשָּׁה מְשַׁבֵּלֶת²: מוֹכֵר אֵב
לְבֵית³ חֵן⁴ לְרֹאשׁ בָּנִים: לֹא־מוֹשׁ סֶפֶר הַתּוֹרָה הָזֶה* מִפִּיךָ:
עָבַר מְשָׁכִיל בְּתוֹךְ אַחִים יַחֲלֹק⁵ נִחַלְתָּ: כְּבָלוֹב⁶ מָלֵא עוֹף
בֵּן בְּתִי רָשָׁעִים מְלֹאִים מְרָמָה: אָבִי יְתוּמִים וְדִין⁷ אֲלֻמְנוֹת
אֱלֹהִים: לֹא־יָהִי כְלִי⁸ גֶּבֶר עַל־אִשָּׁה וְלֹא יִלְבֹּשׁ גֶּבֶר שְׂמֹלֶת⁹
אִשָּׁה בִּית־עֹבֶרֶת יָהִי כַל־עֹשֶׂה אֱלֹהִים: כִּי יִקְרָא¹⁰ קוֹן־צִפּוֹר
לְפָנֶיךָ בְּדֶרֶךְ כְּבָל־עֵץ אוֹ עַל־הָאָרֶץ אֲפֻרוּחִים¹¹ אוֹ בִיצִים¹²
וְהָאֵם רִבְצָת¹³ עַל־הָאֲפֻרוּחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם
עַל הַבָּנִים: כִּבְדֹּר אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן יֶאֱרָכֶן יְיָ עַל
הָאֲדָמָה אֲשֶׁר יָהִי אֱלֹהֶיךָ נָתַן לָךְ: אָנֹכִי יָהִי אֱלֹהֶיךָ אֵל
קָנָא¹⁴ פֶּקֶד עֵין אֵבֶת עַל בָּנִים:

the inheritance¹ prudent² wreath³ grace (§ 89, 2-)⁴ divide, have part⁵
bird-cage⁶ judge, defender⁷ apparel⁸ garment⁹ chance to be¹⁰ the young of
birds, a brood¹¹ egg¹² to crouch¹³ jealous¹⁴. (§ 83, 9.)*

EXERCISE 119.

Who can² find a virtuous¹ woman (a. w. of virtue¹)?
her price⁵ (is) far³ above⁴ rubies. The heart of her hus-

band does trust⁶ in her. Her children arise up⁷ and call her blessed⁸. Many daughters have done virtuously¹, but⁹ thou¹⁰ excellest¹¹ them all¹². And¹³ Isaac¹⁵ abode¹⁴ in¹⁶ Gerar¹⁷. And¹³ the men of the place asked (him) of¹⁸ his wife; and he said, She is¹⁹ my sister: for he feared to say, She is my wife; lest (said he), the men of the place should slay²⁰ me for²¹ Rebekah²². These (are) the words of the letter²³, that Jeremiah²⁴, the prophet, sent from Jerusalem to the children of Israel, whom Nebuchadnezzar²⁶ had carried into exile²⁵ to Babylon: Thus saith the Lord: Build ye houses and abide (in them); and plant²⁷ gardens²⁸, and eat the fruit of them; Take²⁹ ye wives, and beget³⁰ sons and daughters; and take wives for your sons and give your daughters to husbands³¹, that they may bear³² sons and daughters. And seek³³ the peace of the cities, whither³⁴ I have caused you to be carried into exile³⁵.

תִּיל 1 2 fut. [§ 101 III, a] 3 מ (91) 4 כָּכֶר 5 בַּטַּח, ב 6 pret. קִים 7 pret. חִיל 8 9 10 11 pret. with following עָלָה, עַל 12 (93 Note.) 13 14 15 16 17 18 19 (77, 3) 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 to cause to be c. i. e. גָּלָה Hi. 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

§ 74. THE NUMERALS.

1. The numerals are either cardinal or ordinal. The cardinals must be considered as nouns, having two genders and the const. state.

2. CARDINALS.

*Feminine.**Masculine.*

CONST.	ABSOL.	CONST.	ABSOL.	
אַחַת	אַחַת	אַחַד	אַחַד	1. א
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם	2. ב
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	3. ג
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת	4. ד

Feminine.

CONST.	ABSOL.
חַמֵּשׁ	חֲמִשָּׁה
שֵׁשׁ	שֵׁשֶׁת
שֶׁבַע	שֶׁבַעַת
שְׁמֹנֶה	שְׁמֹנֶהַת
תִּשְׁעָה	תִּשְׁעָהַת
עֶשֶׂר	עֶשֶׂרַת
אַחַת עֶשְׂרֵה	
עֶשְׂרֵי עֶשְׂרֵה	
שְׁתֵּים עֶשְׂרֵה	
שְׁתֵּי עֶשְׂרֵה	
שְׁלֹשׁ עֶשְׂרֵה	
אַרְבַּע עֶשְׂרֵה	
חֲמִשָּׁה עֶשְׂרֵה	
שֵׁשׁ עֶשְׂרֵה	
שֶׁבַע עֶשְׂרֵה	
שְׁמֹנֶה עֶשְׂרֵה	
תִּשְׁעַת עֶשְׂרֵה	

Masculine.

CONST.	ABSOL.	
חֲמִשָּׁה	חֲמִשָּׁה	5. ה
שֵׁשֶׁת	שֵׁשֶׁת	6. ו
שֶׁבַעַת	שֶׁבַעַת	7. ז
שְׁמֹנֶהַת	שְׁמֹנֶהַת	8. ח
תִּשְׁעָהַת	תִּשְׁעָהַת	9. ט
עֶשֶׂרַת	עֶשֶׂרַת	10. י
אַחַד עָשָׂר	אַחַד עָשָׂר	11. יא
עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂר	
שְׁנַיִם עָשָׂר	שְׁנַיִם עָשָׂר	12. יב
שְׁנֵי עָשָׂר	שְׁנֵי עָשָׂר	
שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עָשָׂר	13. יג
אַרְבָּעָה עָשָׂר	אַרְבָּעָה עָשָׂר	14. יד
חֲמִשָּׁה עָשָׂר	חֲמִשָּׁה עָשָׂר	15. טו
שֵׁשָׁה עָשָׂר	שֵׁשָׁה עָשָׂר	16. יו
שֶׁבַעַת עָשָׂר	שֶׁבַעַת עָשָׂר	17. יז
שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂר	18. יח
תִּשְׁעָה עָשָׂר	תִּשְׁעָה עָשָׂר	19. יט

- כ. 20. עֶשְׂרִים, כא. 21. אֶחָד וְעֶשְׂרִים, עֶשְׂרִים וְאֶחָד,
 כב. 22. שְׁנַיִם וְעֶשְׂרִים, ל. 30. שְׁלֹשִׁים, מ. 40. אַרְבָּעִים,
 נ. 50. חֲמִישִׁים, ס. 60. שִׁשִּׁים, ע. 70. שֶׁבַעִים, פ. 80. שְׁמֹנִים.
 צ. 90. תִּשְׁעִים, Hundreds and Thousands: ק. 100. מֵאָה, c. st.
 מֵאָה; ר. 200. מֵאָהִים [for מֵאָתִים (§ 13, 6. B. 3.)], ש. 300. שְׁלֹשׁ
 מֵאוֹת, ת. 400. אַרְבַּע מֵאוֹת, תק. 500. חֲמִשׁ מֵאוֹת, etc.
 א or אָ. 1000. אֶלֶף, ב. 2000. אֲלָפִים, ג. 3000. שְׁלֹשַׁת אֲלָפִים,
 ד. 4000. אַרְבַּעַת אֲלָפִים, 10000. רִבְבָּה, רבו (plur. רִבְבוֹת myriads)
 also עֶשְׂרֵה אֲלָפִים, עֶשְׂרֵת אֲלָפִים and עֶשְׂרֵה אֶלֶף (Ez. 45, 1),

(Neh. 7, 72. **שְׁתֵּי רְבוּא** Ps. 68, 18. **רְבוּתִים**) 20000.
שְׁלֹשִׁים אֶלֶף 30000. **מֵאָה אֶלֶף** 100000. etc. **אֶלֶף אֶלְפִים** 1000000.

NOTE 1. From 13 to 19 incl. the units with the masculine, stand in the absolute state; with the feminine in the const. st.

NOTE II. The numerals are denoted by letters. The Units: from א to ט; the Tens: from י to ז; the Hundreds: from ק to ת and the final letters י, ין, יף, ים, יף, יף = 500, ם = 600, ן = 700, ף = 800, ץ = 900; but more usually תק = 500; תר = 600 etc. The connection of a decimal and a unit is seen in the table above. For 15 is employed ט"ו and not י"ה, this last being the abbreviation for יהנה (§ 18. Note). For the thousands and the higher numbers the dotted alphabet is used: as א̇ = 1000; ב̇ = 2000, ג̇ = 3000 etc.

NOTE III. The termination (הַ) of the numerals with masc. nouns is the adverbial-ending (§ 75, 1. Note). Before fem. nouns (הַ) is dropped, lest it be considered as the fem. ending (הַ) (§ 57, 6, I).

3. ORDINALS.

FEM.	MASC.	FEM.	MASC.
שְׂשִׁית	שִׁשִּׁי 6th	רֵאשׁוֹנָה	רֵאשׁוֹן 1st
שְׁבִיעִית	שִׁבְעִי 7th	שְׁנִית	שְׁנִי 2d
שְׁמִינִית	שְׁמִינִי 8th	שְׁלִישִׁית	שְׁלִישִׁי 3d
תְּשִׁיעִית	תְּשִׁיעִי 9th	רְבִיעִית	רְבִיעִי 4th
עֲשִׂירִית	עֲשִׂירִי 10th	חֲמִישִׁית	חֲמִישִׁי 5th

From the eleventh, the cardinals with the article are used instead of the ordinals, and follow the noun; when without the article, they are found both before and after it, especially in the numbering of years, months and days: as **בְּשֶׁבַע עָשָׂר יוֹם** Gen. 8, 4. and **בְּיוֹם עָשָׂרִים וָאַרְבָּעָה** Hag. 1, 15.

4. Syntactical rules see § 92.

EXERCISE 120.

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד

וַיִּשְׁמוּ אֶחָד: תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וּלְגֵר הַגֵּר
 אִתְּכֶם: אִיכָּה¹ יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ² רִבְכָּה: גְּלָה
 סוֹדֶךְ לְאַחֵר מֵאֶלֶף: אֵלֶּה מוֹעֲדֵי³ יְחֹזָה: בַּחֹדֶשׁ הָרִאשׁוֹן
 בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֻבִים⁴ פֶּסַח⁵ לַיהוָה: וּבַחֲמִשָּׁה
 עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת⁶ לַיהוָה שִׁבְעַת יָמִים מִצּוֹת
 תֹּאכְלוּ: שִׁבְעָה שָׁבָעוֹת⁷ תִּסְפְּרֶלֶךְ מִחֹחַל חֲרָמֶשׁ⁸ בִּקְמָה⁹
 וְעִשִּׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחֵר לַחֹדֶשׁ
 יִהְיֶה לָכֶם שְׁבֹתוֹן¹⁰ וְזָרוֹן¹¹ תְּרוּעָה¹² מִקְרָא¹³ קֹדֶשׁ: אֶךְ¹⁴
 בְּעֶשְׂרִי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים¹⁵ הוּא לְכַפֵּר¹⁶ עֲלֵיכֶם
 לִפְנֵי יְהוָה אֱלֹהֵיכֶם: וְעִנִּיתֶם¹⁷ אֶת־נַפְשֹׁתֵיכֶם בַּתְּשָׁעָה לַחֹדֶשׁ
 בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבֹּתוּ¹⁸ שְׁבַתְכֶם: בַּחֲמִשָּׁה עָשָׂר יוֹם
 לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת¹⁹ שִׁבְעַת יָמִים לַיהוָה: יוֹסֵף
 הָיָה לִי וּמֹשֶׁה פִי שָׁנָה בְּעַמָּדָם לִפְנֵי פָרְעֹה: אֲבָרְהָם חֵי קַעֲ"ה.
 יִצְחָק ק"פ יַעֲקֹב קמ"ז יוֹסֵף ק"י מֹשֶׁה ק"ב וְאַהֲרֹן קכ"ג
 שָׁנָה: בִּשְׁנַת אֲזִמָּ"ה שָׁנָה לְמִסְפָּרֵנוּ (מִבְּרֵאת²⁰ הָעוֹלָם²¹)
 נוֹלַד אֲבָרְהָם: הָעֹמֵר עֲשִׂירִית הָאִיפָה וְהָאִיפָה עֲשִׂירִית הַחֹמֶר²²:

how¹ put to flight² appointed festival³ between the two evenings, twilight⁴
 the passover⁵ unleavened bread⁶ week⁷ the sickle⁸ standing corn⁹ strict rest¹⁰
 a memorial¹¹ a sound of a trumpet¹² a convocation¹³ only, but¹⁴ expiation¹⁵
 to make an expiation¹⁶ to afflict, humble¹⁷ to celebrate, to keep¹⁸ booth, tab-
 ernacle¹⁹ creation²⁰ world²¹ a measure for dry goods²².

EXERCISE 121.

We (are) all one man's sons. We (are) twelve brethren, sons of our father, one (is) not¹, and the little one is this day with² our father in the land of Canaan. The whole congregation together³ (was) forty and two thousand three hundred and three score, beside⁴ their man-servants and their maid-servants, of whom⁵ (there were) seven thousand three hundred thirty and seven: and they had⁶ two hundred forty and five singing-men⁷ and singing-women⁷. Their horses, seven hundred thirty and six: their mules⁸, two hundred forty and five: (Their) camels⁹, four hundred

thirty and five: six thousand seven hundred and twenty asses. Two women went out. If¹⁰ thou buy¹¹ a Hebrew¹² servant, six years¹³ he shall serve: and in the seventh he shall go out free¹⁴, for nothing¹⁵. Seven abominations (are) in the heart of the wicked. When¹⁶ I break¹⁷ the staff¹⁸ of your bread, ten women shall bake¹⁹ your bread in one oven²⁰ and²¹ ye shall eat, and not be satisfied²². Eve²³ was the first woman. And the Lord spake to Moses on²⁴ the first²⁵ (day) of²⁶ the second month, in²⁷ the second year after²⁸ they were come²⁹ out of the land of Egypt.

6 to them (were) 5 of whom אֵלֶּה 4 מְלִכֵּר 3 בְּאַחֲדָה 2 אֵת 1 (§ 75, 3.) with suff. אֵין
 11 קָנָה 10 כִּי 9 (doubles the last cons.) גָּמַל 8 פָּרַד 7 part, Pi. masc. and fem. pl. of שָׁרַר
 17 (in my breaking) שָׁבַר 16 with inf. ב 15 חָנַם 14 חָפְשִׁי 13 (§ 58, 10.) שָׁנָה 12 עָבְרִי.
 25 אָחַר 24 ב 23 חָיָה 22 שָׁבַע 21 Conv. ו 20 תִּנָּזֵר 19 pret. with Conv. ו 18 מָטָה
 .29 יָצָא 28 with inf. and suff. (after their coming out) ל 27 ב 26 (§ 83, 10.) ל

CHAPTER XI.

PARTICLES.

§ 75. IN GENERAL.

1. The particles which comprise adverbs, prepositions, conjunctions and interjections are divided into *inseparable* and *separable*. The inseparable are prefixed or postfixed syllables, of the most of them we have already treated, as כָּלם § § 18, 19, local ה־ § 19, 6.

2. The separable consisting of entire words are partly I. *primitive*: as (a) the negations אַל, לֹא and the poetic בַּל not; (b) local and temporal terms: as שָׁמָּה, שָׁם (with local ה) there, פֹּה here, אֵי where? אָז then; (c) expressing the manner and mode of actions: as כֹּה thus, נָא a par-

ticle of entreaty; partly II *derivative*: as מְבִית within, יחדו together, סְבִיב circuit, הַרְבֵּה (Inf. Hi.) much, the interrogative adverbs לָמָּה why, מִדַּע (compounded of the interrog. מָה and יָדַע (p. pass. perceived, seen) why = what hast thou seen? cf. Gen. 20, 10.

NOTE. Fem. forms are frequently converted into adverbs, e. g. בְּרֵאשׁוֹנָה sooner, בְּאַחֲרוֹנָה later, מְהֵרָה quickly, עַתָּה now (fr. עַת time, prop. at the time), כֻּלָּה wholly, completely, אֲמֵנָה truly. On adverbs in ם־, see (§ 56 ב. 2. e) Nouns in the accus. are often adverbs, e. g. רוֹמָה haughtily, בָּטָח safely, מֵאָה a hundred-fold, a hundred-times Prov. 17, 10. Cf. (§ 85, 4.). On Adverbs formed by ל (see § 84, 3).

3. Some of the derivative adverbs, which include the signification of the verb or noun from which they are derived, are connected with suffixes: as הִנֵּה behold! lo! with suffixes: הִנְנִי, הִנְנִי and הִנְנִי behold I, (properly: behold me) הִנֵּךְ, הִנֵּךְ behold thou, הִנְנוּ behold he, etc. עוֹדָנָה, עוֹדָנִי, עוֹדָךְ, עוֹדִי, עוֹדֵנִי yet, as yet, still, w. suff.: עוֹדָנִי, עוֹדֵנִי I am, thou art, he, she is as yet or still; בְּעוֹד, בְּעוֹד while yet: בְּעוֹדִי while yet I am; מֵעוֹד since: מֵעוֹדִי since I am.

אֵין, const. st. אֵין not, with suff. אֵינִי I am or was not, אֵינִי, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ.

יֵשׁ there is, there are, with suff.: יֵשְׁךָ thou art, יֵשׁוּ he is, יֵשְׁכֶם ye are.

אֵי, const. st. אֵי where, אֵיכָּה where art thou? אֵי where is he? אֵיִם where are they? The force of the substantive verb *to be* is conveyed by all these adverbs.

4. *Prepositions*. The greater number of prepositions are nouns in the accusative or const. st.: as אֵצֶל (subst. the side) by, near, בֵּין (בֵּין separation, interval) between, and they can be connected with other prepositions: as מִתַּחַת from under, from beneath, מֵאֵת from with, i. e. from, or they appear abbreviated as prefixes: thus בִּכְלָם.

5. The prepositions being nouns can take suffixes (the

nominal suff., seldom the verbal suff.): as תַּחַת under, with suff.: תַּחַתִּי; אֵת with, is distinguished from אֵת the accusative particle, that the former with suffixes is commuted into אֶת, the latter into אֹת (אות): as אִתִּי with me; אֲנִי me.

6. Several prepositions were originally plural nouns, accordingly they receive only plural suffixes. To these belong: אַחֲרֵי, אַחֲרֵי behind, after, אַחֲרַי behind me, אַחֲרֶיךָ behind thee, אַחֲרָיו behind him etc.

אֵלֵיכֶם, אֵלָיו, אֵלָי, אֵלַי towards, to: אֵלַי to me, אֵלֶיךָ poet.) towards, to: אֵל בֵּין between, with suff. בֵּינִי, בֵּינָךְ; but also with pl. masc. and plur. fem. suff. בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֶיהָ.

עַד as far as, unto, (עַד poet.) with suffixes: עַדִּי, עַדְךָ, עַדָּם, עַדֵּיהֶם.

עַל upon, over (עַל poet.) w. suff. עַלִּי, עַלְךָ, עַלָּהּ, עַלֵּיהֶם. תַּחַתִּי, תַּחַתְךָ, תַּחַתֵּנוּ, תַּחַתֵּיךְ, תַּחַתֵּיהֶם (with the sing. only, תַּחַתֵּנִי (verb. suff.) תַּחַתֵּיהֶם (תַּחַתֵּנָה).

7. *Conjunctions.* The conjunctions are unchangeable. On the conjunction ו and its vocalization, see (§ 12, 7. b.).

8. *Interjections.* הֵא, הֵאָה, אָח, אָבוי, הוּי, אוּיָה, אוּי, אֵי ah! אֵלֵלִי woe! alas!

Other parts of speech used as interjections: בִּי (it is supposed to be contracted from בְּעִי entreaty) I pray: always with אֲדָנִי, אֲדָנִי my Lord.

הָבָה and הָבּוּ (Imp. of יָהֵב to give) come! come on! go to! הֵם hist! hush! pl. הִסּוּ (Imp. Piel of הָסָה to be silent.) חֲלִילָה (fr. חָלַל to violate, break a covenant) profane! fie! far be it! followed by לְ of the person and inf. with מִן: as לְךָ מֵעַשׂוֹת חֲלִילָה far be it from thee to do.

נָא I pray; used: I. with the imp. opt. and fut. II. with particles: נָא אֲמַרִּי say, I pray thee, נָא אֲלַכְהֶנָּא let me go, I pray the, נָא אֲלֵנָּא nay, or not so, I pray thee; אוּיָנָא woe now! alas! At the beginning of a sentence: אֲנָא (written also אֲנָה) contracted from אֲהֵנָּא oh now! I pray.

EXERCISE 122.

וַעֲתָה אִם־יִשְׁכֶּם עֲשִׂים חֶסֶד וְאַמֶּת אֶת־אֲדָנִי הִגִּידוּ לִי וְאִם־
 לֹא הִגִּידוּ לִי וְאַפְגַּה¹ עַל־יָמִין אוֹ עַל־שְׂמָאל: יְהוָה אֲשֶׁר
 הִתְהַלַּכְתִּי² לִפְנָיו יִשְׁלַח מַלְאָכּוֹ³ אִתָּךְ וְהִצִּילִים דְּרָכְךָ: לֹא
 תִּלְיִן⁴ פְּעֻלַּת⁵ שָׂבִיר⁶ אִתָּךְ עַד־בֶּקֶר: לֵאלֹהִים עֲצָה וְהִבּוֹנָה
 עִמּוֹ חֲכָמָה וּגְבוּרָה: שִׁמְעֵ תְּפִלָּה⁷ עֲרִידָה⁸ כָּל־בָּשָׂר יָבֹאוּ:
 כָּרָה שַׁחַת בָּהּ יִפֹּל וְגִלָּל⁹ אָכֵן אֵלָיו תָּשׁוּב: וַיִּתְּהִלֶּךָ חֲנוּךְ אֶת־
 הָאֱלֹהִים וְאִיגַנוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: אִם־דִּשְׁעַתִּי¹⁰ אֵלָלִי לִי:
 עוֹד¹¹ מָעַט וְאִין רִשְׁעִי וְהִתְבּוֹנַנְתָּ¹² עַל־מִקּוֹמוֹ וְאִיגַנוּ: וַיָּבֹאוּ
 כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֲבֵרוֹנָה וַיֹּאמְרוּ לְאֹמֶר הִנֵּנוּ עֲצֻמָּה
 וּבָשָׂרְךָ אֲנַחְנוּ וַיִּמְשְׁחוּהוּ לְמֶלֶךְ עֲלֵיהֶם¹³: וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה בָּרַם הָיָה לְנָבוֹת¹⁴ הַיִּזְרְעֵאֵלִי¹⁵: וַיְדַבֵּר אַחְאָב מֶלֶךְ
 שִׁמְרוֹן אֶל־נָבוֹת לְאֹמֶר תִּנְהַלִּי אֶת־כַּרְמִי וַיְחִילִי לַגִּזְרֶיךָ¹⁶
 כִּי הוּא קָרוֹב אֵצֶל בֵּיתִי וְאַתָּנָה לָךְ תַּחֲתֵיו בָּרַם טוֹב¹⁷ מִמֶּנּוּ
 אִם טוֹב בְּעֵינֶיךָ אֶתְנָה־לָּךְ כֶּסֶף¹⁸ מַחִיר¹⁹ זֶה: וַיֹּאמֶר נָבוֹת
 אֵל אַחְאָב חֲלִילָה לִי מִיְּהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתִי לָךְ:

to turn one's self¹ to walk, live² angel³ to remain over night⁴ wages⁵ hire-
 ling, hired laborer⁶ supplication, prayer⁷ to, unto⁸ to roll⁹ to act wickedly,
 to be guilty¹⁰ yet¹¹ diligently consider¹² (§ 97, 2.)¹³ p. n. m.¹⁴ the Jezreelite¹⁵
 herbs¹⁶ (§ 91, 1.)¹⁷ money¹⁸ the price¹⁹.

EXERCISE 123.

Inquire¹ (after) good, and not² evil, that³ ye may⁴ live:
 and⁵ so⁶ the Lord, the God of Hosts, shall be with⁷ you,
 as⁸ ye have said. How⁹ do ye say¹⁰, we (are) wise, and
 the law of the Lord (is) with⁷ us? Lo, certainly¹¹ in¹²
 vain¹³ made he (it), the pen¹⁴ of the Scribes¹⁵ (is) in
 vain. Deborah¹⁶ abode under¹⁷ the palm-tree¹⁸ of De-
 borah, between¹⁹ Ramah²⁰ and between Beth-el²⁰ in mount
 Ephraim²¹; and²² the children of Israel came up to her
 for¹² judgment. Hezekiah trusted in the Lord God of
 Israel; so that²³ after²⁴ him was none²⁵ like²⁶ him among²⁷

all the kings of Judah. To the hired servant, at his day thou shalt give his hire²⁸, neither shall the sun go down²⁹ upon³⁰ it; for he is poor³¹, and setteth his heart upon it, (and to it he beareth³² his soul) lest³³ he call³⁴ against thee unto the Lord, and it be³⁵ sin unto³⁶ thee.

דָּרַשׁ 1 with acc. אֵל 2 לְמַעַן 3 4 fut. 5 to connect with the verb בֵּן 6 אֵת 7 בְּאִשֶּׁר 8
אִכָּה 9 אָמַר 10 fut. אֲבִן 11 ל (§ 84, 3.) 12 with the art. שֶׁקֶר 13 יָעַט 14 כִּפֹּר 15
דְּבוּרָה 16 תַּחַת 17 תָּמַר 18 בֵּין 19 רָמָה (§ 80, 3.) 20 בֵּית-אֵל 21 אֲפָרַיִם 22 Conv. ו
אָחֵר, אַחֲרֵי 23 plur. const. לֹא 24 כָּמוֹ, כָּמוֹ 25 before light suff. ב 27 שָׁכַר 28
בּוֹא 29 עַל 30 עֲנִי 31 נָשָׂא 32 part. וְלֹא 33 34 fut. 35 pret. with Conv. ו 36 ב

PART II.

S Y N T A X .

CHAPTER I.

THE ESSENTIAL PARTS OF A SENTENCE.

§ 76. THE SUBJECT

1. The subject of a proposition appears either in the form of a substantive or in that of an adjective, const. infinitive or pronoun, supplying the place of the substantive.

2. When the sentence is without a definite subject, the *impersonal* construction is employed. The subject is then indicated :

- a. By the third person of the passive conjugations (Ni. Pu. Ho.), e. g. לְזֹאת יִקְרָא אִשָּׁה it is called to this woman = she is called woman. Gen. 2. 23.
- b. By the third person of the sing. active, e. g. קָרָא שְׁמוֹ he (some one) called his name. Gen. 11, 9.
- c. By the third person of the plural active: as וַיִּגִּדּוּ and they told, i. e. certain men told. 1. Sam. 19, 21.
- d. By the second person of the future: as לֹא-תִבּוֹא שְׁמָה as thou shalt not come thither.

there shall no one go thither. Isa. 7, 25, or by the infin. with the suff. of the second person; with regard to the latter a phrase of frequent occurrence is: **עַד בֹּאֶךָ** till thy coming = till one comes.

3. The third pers. sing. often has for a subject *it* understood: as **וַיְהִי** and it happened; **חַם לִי** it was warm to me.

4. The impersonal construction expressed by the 3. pers. passive, is often found with a following accusative: as **וַיּוֹשֶׁב אֶת-מֹשֶׁה** it was brought back Moses (acc.) = some one brought back Moses.

NOTE. A noun often is made prominent as subject at the beginning of a sentence or clause by **אֵת**, **אֶת־**, or **אֵת** is used for the purpose of emphasizing the subject in a passive or intransitive connection, e. g. Gen. 4, 18. Ex. 10, 8, 21, 28. Nu. 32, 5.

5. When the active subject can be conjectured from the action itself, the participle of the same verb is used as subject: as **לֹא יֵרֶךְ הַדֶּרֶךְ** the treader (some one) shall not tread.

§ 77. THE COPULA.

1. The copula is generally not expressed, the relation of the subject and predicate being shown by placing them together: as **גָּדוֹל הָאִישׁ** the man is great; **טוֹב יְהוָה** God is good.

2. The verb **הָיָה** to be, is used to exactly define the time: as **הַנָּחָשׁ הָיָה עָרוֹם** the serpent was crafty; **אֶהְיֶה נְבִיאָךְ** Aaron shall be thy prophet, or to convey the proper conception of the verb: the *existence* or *non-existence* of the subject, which may be still more forcibly rendered by **יֵשׁ** or **אֵין** (§ 75, 3.): as **לֹא יִהְיֶה בָּךְ אֶבְיוֹן** no needy shall be among you, Deut. 15, 4. **הֲיֵשׁ יְהוָה בְּקִרְבָּנֵנוּ אִם-אֵין** Is the Lord among us or not, Ex. 17, 7.

3. The third person of the pers. pron. **הֵם, הִיא, הוּא**, dropping the pronominal idea entirely and expressing only the verb *to be*, is employed to avoid ambiguity and to distinctly point out the noun or adjective standing in the predicate: as **דָּוִד הוּא הַמֶּלֶךְ** Da-

vid is the king, whereas **דָּוִד הַמֶּלֶךְ** could be taken as: the king David; or it is used, when the preceding subject is more remote from the predicate than usual: as **אֲשֶׁה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ** the fire-offerings (collectively) of the Lord, the God of Israel, are their inheritance, Jos. 13, 14. Even when the subject is of the first or second person, **הוּא** can be used as the copula: as **אַתָּה הוּא אֱלֹהִים** Thou art God; **אַתֶּם הֵמָּה** ye are. Zeph. 2, 12.

4. This use of the 3. pers. pron. as copula, particularly comes forth in union with the demonstr. pronoun, e. g. **מָה הֵנָּה אֵלֶּה הֵם** these are, Gen. 25, 16. **מָה הֵנָּה אֵלֶּה** what are these? Gen. 21, 29. **מִי הוּא זֶה** who is this? Esth. 7. 5.

§ 78. THE PREDICATE AND ITS AGREEMENT WITH THE SUBJECT.

1. The predicate appears either in the form of a verb, substantive, adjective, adj. pron., or even in that of a derivative adverb: as **הַרְבֵּה** much, **מְעַט** little, **שְׂכָרְךָ הַרְבֵּה מְאֹד** thy reward (shall be) very great, Gen. 15, 1. **אֲנָשִׁים בָּהּ מְעַט** the men within it (were) few. Eccl. 9, 14.

2. When the predicate is an adjective, adj. pronoun, participle or noun, it has no article (excepting the adjective in superlative [§ 91, 3.]), and by this it is distinguished from the subject, in case the latter is defined by the article or otherwise: **לֹא טוֹבָה הָעֵצָה** the counsel is not good, 2. Sam. 17, 7. **כִּי־גִבּוֹר אָבִיךָ** for thy father is a hero, ibi. 10.

3. The predicate generally agrees with the subject, when a verb, in gender, number and person: **דָּלַפָּה נַפְשִׁי מִתּוֹנָה** my soul melteth for sadness, Ps. 119, 28., when an adjective, participle or adj. pronoun, in gender and number: **יְשָׁר דְּבַר יְהוָה** the word of the Lord is upright, Ps. 33, 4. **זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ** this (is) the woman, and this (is) her son, II. Kings 8, 5. Nevertheless the Hebrew allows more freedom in this respect than other languages, using a construction correspondent to the sense more than to the external form.

4. *Exceptions.*

- a. When the predicate commences the sentence, the third person masc. sing. is occasionally used impersonally: as **וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים** and he had thirty sons.
- b. Nouns of multitude frequently take a plural verb: as **וַיִּרְאוּ הָעָם** and the people saw, and vice versa substantives used in the plural form (§ 82, 4.) are often joined with a verb singular: as **בָּרָא אֱלֹהִים** God created.
- c. The predicate does not agree with the subject, but with the genitive belonging to it, in case the genitive is the more important word: as **קוֹל דְּמֵי אֶחָיֶךָ צֹעֲקִים** the voice of thy brothers blood cries (Gen. 4, 10.), the predicate is governed by **דְּמֵי** the drops of blood. **רוּחַ הַקָּדִים נָשָׂא** and the east wind brought the locusts, Ex. 10, 13. **רוּחַ** feminine, but **נָשָׂא** refers to **קָדִים**. In the same manner with **רַב שָׁנִים יוֹרֵעוּ חֻכְמָה: רַב** the multitude of years teach wisdom, Job 32, 7. and nearly always with **כָּל וַיְהִי כָל־יְמֵי אָדָם** and all the days of Adam were.
- d. A verb singular joined with the subject in plural and vice versa, often has a distributive signification: as **בַּחֲמוֹת שָׂרָה תִּעְרֹג** the beasts (i. e. each of the beasts) of the field shall cry, Joel 1, 20. **נָסוּ וַאֲיֹרְדָף רָשָׁע** the wicked (every wicked man) flee, although no one pursueth. Prov. 25, 1.

5. When the predicate belongs to several nouns or pronouns, the following rules must be observed: a) It generally takes the plural: as **אֲנִי וּבְנֵי שְׁלֹמֹה חַטָּאִים** I and my son Solomon are sinners, I. Kings I, 21. b) When they are of different genders, the masculine is preferred to the feminine: as **בָּנָיו וּבָנוֹתָיו אָכְלִים** his sons and his daughters (were) eating, Job 1, 13. c) When they are of different persons, the predicate follows the most important, i. e. the first person rather than the second, and the second in preference to the third: **נַכְרֹתָהּ בְּרִית אֲנִי וְאַתָּה** let us make a

covenant, I and thou, Gen. 31, 44.: as **אֲנִי וְהַנֶּעַר גֵּלְכָה** I and the lad will go yonder, Gen. 22, 5. d) Sometimes, especially when the predicate precedes the subject, it agrees only with one of the nouns, most frequently with the nearest, being understood for the others: as **וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ** and Noah came in, and his sons and his wife (came in); **וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן** and Miriam spoke and Aaron (spoke).

§ 79. VERBAL ARRANGEMENT.

1. As a leading principle, the word upon which the most stress is to be laid, always begins the sentence: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** *In the beginning* God created, **בְּרֵאשִׁית** as the most important word taking the lead; hence every word to be emphatic, precedes the rest.

2. In a simple and independent normal sentence, the words are in the natural succession of Subject, Predicate and Object: as **בָּנֶיךָ אֹכְלִים וְשׂוֹתִים יַיִן** thy sons were eating and drinking wine, Job 1, 18.

3. The predicate precedes the subject:

a. When it is an adjective: as **גָּדוֹל עֲוֹנִי** my iniquity is great; Gen. 4, 13. **טוֹבָה חֲכָמָה עִם נַחֲלָה** wisdom is good with an inheritance, Eccl. 7, 11.

b. When it is a verb connected with Conversive Vav; without this connection with ו the succession is regular: as **וַיָּבֹא יִצְחָק** and Isaac came, but **בָּא וַיִּצְחָק** and I. came, **וַיְהִי הָאִישׁ** and the man was, but **וַהֲאִישׁ הָיָה**.

c. When **אֲשֶׁר**, an adverb of negation **לֹא** etc., an interrogative pronoun or prefix, and particles like **כִּי**, **אֲוִלִּי** stand before the predicate: as **כָּל מַלְאֲכָתוֹ אֲשֶׁר בָּרָא** all his work which God had created, Gen. 2, 3. **לֹא נֹתַר כָּל־יֶרֶק** there was not left any green thing; **כִּי אֲמַלֵּל אֲנִי הַשֹּׁמֵר אָחִי אֲנֹכִי** am I my brother's keeper? **אֲוִלִּי יַחְסְרוּן חַמִּישִׁים חֲצַדִּיקִים חֲמִשָּׁה** peradventure there shall lack five of the fifty righteous.

d. When a verb stands in jussive or the construction is

impersonal: as יִקּוּי הַמַּיִם the waters shall be drawn together, יְהִי מְאֹרֹת let there be luminaries.

4. When the subject follows the predicate, the object takes its place after the subject: as בְּרָאשִׁית בָּרָא אֱלֹהִים את הַשָּׁמַיִם וְאֵת הָאָרֶץ.

5. The object connected with an interrogative pronoun or prefix, stands before the verb: as אֶת־שׁוֹר מִי לָקַחְתִּי וְחֹמֹר מִי לָקַחְתִּי whose ox have I taken? or whose ass have I taken? 1. Sam. 12, 3.

6. Of two accusatives, the one of a person, the other of a thing, the former precedes; and the same rule obtains when besides the accusative of a thing the person stands in indirect relation to the verb: as כִּי אַתָּה תִּנְחַל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ for unto this people shalt thou divide for an inheritance the land Jos. 1, 6. הוּא עָשָׂה לָנוּ אֶת־הָרָעָה he has done us this great evil, I. Sam, 6, 9. וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים that I may do the mercy of God unto him, 2. Sam, 9, 3.

NOTE. Many exceptions are to be found to the foregoing rules, but as by giving them, we would only confuse the mind of the student, they are omitted.

CHAPTER II.

SYNTAX OF THE PARTS OF SPEECH.*

§ 80 THE ARTICLE.

1. The article is omitted, when the noun is defined by a suffix, or a following genitive, or if it is a proper name: as בֵּית הַמֶּלֶךְ the house of the king; בֵּיתִי my house; אַבְרָהָם Abraham.

* The dependence of the several parts of compound sentences cannot be understood, until the student has become acquainted with the syntax of the parts of speech and the influence which they mutually exert in a proposition.

2. The adjective or the demonstrative pronoun *attributively* employed requires the article, when they belong to a *determined* substantive: as בֵּיתִי הַגָּדוֹל my large house; בֵּית מֶלֶךְ הַגָּדוֹל the large house of the king.

3. Proper names originally appellative, take the article: as הַלְבָנוֹן the Lebanon (the white mountain), הַרְמָה Ramah (the Hight, the high city).

4. The article has occasionally demonstrative power: as הַיּוֹם this day; הַפַּעַם this time; הַשָּׁנָה this year.

5. The vocative case often takes the article: as הַמֶּלֶךְ O king!

NOTE. Except when the article could not have been joined to the nominative: *not* הַדָּוִד, O David!

6. The indefinite article is indicated by the omission of the ה: as בֵּית a house, אִישׁ a man; though sometimes expressed by the numeral אֶחָד: as נָבִיא אֶחָד a prophet, or אִישׁ in the sense of *person* indefinitely used, standing before nouns or adjectives, particularly before gentile names: אִישׁ צָדִיק a just (man), אִישׁ גִּבּוֹר a hero, אִישׁ יְהוּדִי a Jew, אִישׁ עִבְרִי a Hebrew.

7. מִזְמוֹר דָּוִד, עֶבֶד שֵׁר הַטִּבְחִים, אֶפֶה הַמֶּלֶךְ may mean *the baker*, or *a baker of the king*; *the servant*, or *a servant of the officer of the executioners*; *the song*, or *a song of David*; to avoid ambiguity a circumlocution (לְ, אֲשֶׁר) is used: as אֶפֶה לְמֶלֶךְ אֲנִי I am a baker of the king; הָאֶפֶה לְמֶלֶךְ the baker of the king; מִזְמוֹר לְדָוִד a song of David; עֶבֶד לְשֵׁר הַטִּבְחִים a servant of the officer of the executioners.

8. The article must be repeated before several nouns following one another, even when of the same gender or number: as הַמִּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֲתָת וְהַמַּפְתִּים וְהַיָּד הַחֲזָקָה הַגְּדֹלָה הַחֲזָקָה: הַיָּד הַחֲזָקָה the great trials which thine eyes saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm.

9. On the article used as a relative pronoun, see (§ 96, 8.).

THE NOUN.

§ 81. GENDER.

1. For the neuter the masculine is sometimes used: as **זֶה יִתְּנוּ כָּל-הָעוֹבֵר עַל-הַפְּקוּדִים** this (hoc) they shall give every one that passeth among them that are mustered, the feminine, however, most frequently: as **מִי שָׁמַע כֹּזֵאת** who has heard such a thing? (**דָּבָר** res, negotium, a thing, must be considered here as omitted, and the part of speech agreeing with it, is employed most commonly in the feminine, as in German: *dieses*, for *diese Sache*, and in Latin: *factum*, for *res facta*). Hence a verb being the predicate of an antecedent sentence either expressed or understood, takes the feminine form: as **וַתְּהִי חֹק בְּיִשְׂרָאֵל** and it was a custom in Israel, Jud. 11, 39. (**חֹק** masc.) for **וַיְהִי חֹק** **מֵאֵת יְהוָה הָיְתָה זֹאת**; **הַדָּבָר הַזֶּה חֹק** from God was this, for **אֶחָת שְׁאֵלְתִּי מֵאֵת יְיָ** **הָיְתָה הַדָּבָר הַזֶּה** one (thing) have I desired of the Lord, for **דָּבָר אַחֵר שְׁאֵלְתִּי** Comp. **כִּי עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה** 1. Mos. 3, 14. and **כִּי עָשִׂיתָ זֹאת** 1. Mos. 20, 10.

Adjectives with the feminine ending either in singular or plural, are often considered as abstract nouns, conveying a neuter sense: **נִכְחָה** righteousness; **הַגְּדֹלוֹת וְהַנִּיָּאוֹת הָאֵלֶּה** the great and fearful things (*magna et timenda*).

2. When the abstract stands for the concrete, the signification often determines the gender: as **וְגָלוּת ... יִרְשׁוּ** and the exile = the exiles shall possess. Obad. 1, 20.

§ 82. NUMBER.

1. The singular is often used in a collective sense: as **בָּקָר** cattle; **צֹאן** small cattle, flock; **כֶּסֶף** silver; **חֹטֶה** wheat.

2. When these collectives occur in plural, their meaning is modified: as **חֹטִים** grains of wheat, **כֶּסֶּפִּים** money pieces.

3. The singular of patronymics with the article, very often has a plural signification: as **הַיְבוּסִי** the Jebusites.

4. The plural in some instances is employed to express dignity or majesty, hence it is called: *Plural of Majesty*.

To this belong:

- a. **אֱלֹהִים** God, when meaning the true God most frequently takes a singular verb: as **בְּרָאִשִׁית בָּרָא אֱלֹהִים** In the beginning God created. Sometimes the verb stands in plural: **בְּאֲשֶׁר הִתְעוּ אוֹתִי אֱלֹהִים** when God caused me to wander, Gen. 20, 13. At a later period, however, the construction with the plural was avoided as polytheistic.
- b. **אֲדָנִי** (antiquated form of plural), the regular form is **אֲדָנִים**, const. st. **אֲדָנִי**, from the sing. **אֲדֹן** master, lord. In addressing the Supreme Deity the form **אֲדָנִי** is employed; in accosting a person of rank **אֲדָנִי** (with Patach) Gentlemen! instead of **אֲדָנִי** Sir!
- c. **שֶׁדִּי** the Almighty, ancient plural of **שֶׁד** (Arab. **شديد** strong, vehement).
- d. **קְדוֹשִׁים** the Holiest, plur. of **קְדוֹשׁ** holy.
- e. **בַּעַל** Lord, master, superior, when connected with suff. the plural commonly occurs: as **בַּעְלֶיהָ, בַּעְלֶיוּ** his, her master, but **בַּעְלִי** my husband.

With the plural of majesty the verbs stand in the singular, the adjectives and appositions either in the singular or plural.

5. Words with a plural form and singular signification occasionally occur: as **נִקְמָה** = **נִקָּם** or **נִקְמָה** vengeance. The poets frequently take advantage of this license, to add power to their language, or to give a period a more musical termination, § 58, 9.

6. The plural of a compound expression conveying one idea (a noun in the const. state followed by a genitive) is formed by giving the first noun the plural termination: as **בְּנֵי יִשְׂרָאֵל** Israelites, the children of Israel.

THE CASES.

§ 83. CONSTRUCT STATE AND THE GENITIVE.

1. The genitive having no proper form is only recognised by the preceding construct state: as **בְּנֵי יוֹסֵף** Joseph's sons.

2. Nouns in the const. state cannot be connected by ו; the cattle and horses of the king cannot be translated **בְּקָר וְסוּסֵי הַמֶּלֶךְ**, but **בְּקָר הַמֶּלֶךְ וְסוּסֵי**; not **מִשְׁקָה וְאַפָּה מֶלֶךְ**; **מִשְׁקָה מֶלֶךְ מְצָרִים וְהָאֶפָּה** Gen. 40, 1. or **הַמִּשְׁקָה וְהָאֶפָּה אֲשֶׁר לַמֶּלֶךְ מְצָרִים**. ib. 5. Nouns in the genitive may be connected: as **קִנָּה שָׁמַיִם וָאָרֶץ** possessor of heaven and earth, or more usually the word in the construct state is repeated: as **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ**.

3. Several words in construction may follow each other: as **לֵב רָאשֵׁי עַם-הָאָרֶץ** the heart of the chiefs of the people of a land, **וְאֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם** and these (are) the days of the years of the life of Abraham. The predicate must agree with the first as the principal noun; in case the first is of less importance, the predicate is governed by the following noun: as in connection with **כָּל** all, **רַב** multitude, **מִבְּחָר** choice, best, especially with **כָּל** and following participle: as **מִבְּחָר עֲמֻקֹּתַי מְלֵאוֹ** thy choicest valleys are full, prop. the choice of thy valleys is full.

4. The genitive is sometimes to be understood objectively: as **יְרֵאת יְהוָה** the fear of the Lord; **דֶּרֶךְ מִצְרַיִם** the way to Egypt; **מְמַשֵּׁלַת הַיּוֹם** the ruler of the day = which rules the day; **זַעַקַת סֹדֶם** the cry of Sodom = against Sodom.

5. The const. st. is often used when nouns are in apposition, especially when the genus is to be defined by the species: **נָהָר פָּרַת** the river Euphrates; **קִרְיַת חֲצוֹת** the city Chutzoth; **בַּת יְהוּדָה** the virgin, the daughter Judah.

6. The Hebrew being deficient in adjectives a) the material is expressed by a substantive in genitive: as **קַעֲרַת בָּסָף**

a dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels; b) other adjective conceptions: as הַר קְדוֹשׁ the mountain of thy holiness, for thy holy mountain; שְׁקַר אִישׁ שְׁקָל lips of a lie, for lying lips; אִישׁ שְׁקָל a man of understanding, for a prudent man.

7. Participles or adjectives to be more nearly limited or defined by a following substantive stand in the const. st.: as גְּדוֹל הָעֵצָה great in counsel; יְפֵה תֹאֵר masc., יְפֵה תֹאֵר fem. beautiful of form; רֹדְפֵי צֶדֶק the pursuers of righteousness; שְׁבוּרֵי לֵב the broken of heart = the broken-hearted. Infinitives being considered as substantives and even adverbs with a substantive meaning can stand in the const. st.: שֵׁבֶת אָחִים the dwelling of brethren; מְעַט כֶּסֶף a little silver, literally: the smallness or fewness of silver.

8. The word in the genitive may be any word capable of defining the preceding const. st.: a pronoun, interrogative or demonstrative: מִי בַת מִי whose daughter? עֵשָׂה אֵלֶּה who does these (prop. doing of these); an adjective: יַיִן הַטוֹב (Song of Sol. 7, 10.) good wine; a numeral: מִשְׁפָּט אֶחָד one judgment, בִּשְׁנַת הָרְבִיעִית in the fourth year; a noun preceded by a preposition: בְּשִׂמְחַת בִּקְצִיר as joy of in harvest = as joy of (a man) in h.; הַרֵי בְּגִלְבָּעַי mountains of the Gilboa; a whole sentence: שְׁפַת לֹא יֵדְעָתִי (cf. 9.).

9. The noun following the const. st. is sometimes omitted and must be supplied. Often the relative שֶׁ follows: שְׁפַת לֹא יֵדְעָתִי a language (of a man) which I know not, Ps. 81, 6. שְׁלַח־נָא בִּידֵי־שָׁלַח Ex. 4, 13. אֲשֶׁר־יִשְׁלַח לָךְ Ps. 137 8. cfr. § 96, 45.

10. No third word can be interposed between the const. st. and its genitive: hence the adjective or demonstrative qualifying the const. st. must follow the genitive: the good hand of God יַד אֱלֹהִים הַטוֹבָה; this book of the law, בְּנֵי מֶלֶךְ הַזֶּה; the little children of the king סִפְרֵי הַתּוֹרָה הַזֶּה. Occasionally intervene: a) prepositions (8):

b) the local הַ: as הָאֹהֶל שָׂרָה into the tent of Sarah; אֶרֶץ כְּנָעַן into the land of Canaan.

c) **כָּל-עוֹד נְשָׁמָתִי בִּי** : כל yet, still, after all the while my breath is in me.

11. The genitive is also indicated by **אֲשֶׁר לְ** (which belong to): as **הָרָעִים אֲשֶׁר לְשָׂאוֹל** the herdsmen of Saul, or by **ל** alone: as **מִזְמוֹר לְדָוִד** a psalm of David; the latter especially occurring (a) in enumerations: as **בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ** on the twenty-seventh day of the month, (b) when many genitives follow one another: as **דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the books of the Chronicles (literally: the words of the days) of the kings of Israel, (cf. § 80, 7.); (c) when the governing noun is separated from the governed by words inserted: **עִיר גְּדוֹלָה לֵאלֹהִים** a great city of God, Jon. 1, 3. **בְּשָׁנָה שְׁתִּיתָּ לְמַלְךְ** in the second year of the king. (d) to avoid ambiguity, cf. § 80, 7.

§ 84. DATIVE.

1. The common sign for the dative is **אֶל** or **לְ**, its abbreviation. The verb **הָיָה** to be, when followed by **לְ** has the meaning of *to become*: as **וְהָיוּ לְבָשָׂר אַחֵר** and they become one flesh.

2. **לְ** with a suffix of the same person as that of the verb is often used pleonastically after verbs of motion, rest, going, coming, sending etc. especially with imp. and future: as **לֵךְ-לֵךְ** go; **אֵלַי-לֵךְ** I will go; **שְׁבוּ-לְכֶם פֹּה** abide ye here. It is a *dativus commodi*, indicating that the action is done for the benefit of the subject performing it.

3. By **לְ** are formed adverbs, which express a becoming of what the noun says, e. g. **לְעֵין** (Ez. 12, 12.) to the eye, i. e. plainly; **לְבֶטֶח** (Job 11, 18.) to safety, i. e. safe; **לְרַב** (2. Chr. 20, 25.) to a multitude, i. e. much.

§ 85. ACCUSATIVE.

1. The accusative is employed for the nearer object (with or without **אֵת** § 19, 4.) after transitive verbs.

2. The accusative stands to indicate the remoter object:
a) After verbs denoting abundance or want: **מָלֵא** to be

full, to fill; שָׂבַע to be satiated; שָׂרַץ to swarm with; רָמַשׁ to creep; נָטַף and רָעַף to drop, distill. Kindred conceptions are: בָּרַךְ to bless; הֵלַךְ in the sense of overflow: הִגְבְּעוֹת הַלְכָּנָה חֵלֶב the hills shall flow with milk; חָסַר to want; חָרַל to cease, leave off (with מֵן, rarely with an acc.); שָׁכַל to lose (children).

- b) After verbs which signify *to cover*, in which are embraced all those denoting: to clothe or unclothe, to gird, to crown, to plant, to sow: כָּסָה to cover; לָבַשׁ and לָבַשׁ to put on a garment, הִלְבִּישׁ Hi. with two accus.; עָטָה to cover, to clothe; פָּשַׁט to strip or put off a garment; עָדָה to put on, sc. an ornament; נָעַל to tie or latch the sandals for any one; חָגַר to gird; עָטַר to crown; נָטַע to plant; זָרַע to sow.
- c) After the verbs of teaching, commanding, questioning and answering: לָמַד to learn; לָמַד to teach; הִזְהִיר to enlighten, to teach, to warn; צִוָּה to command; שָׁאַל to ask, question; עָנָה to answer.
- d) After the verbs to do good or evil to any one, to reward or to punish: נָגַמַל to retribute, to recompense; שָׁלַם to requite, recompense; חָנַן to be gracious, merciful, compassionate to any one; עָנִשׁ to punish.

3. The accusative stands in apposition with the nearer object after the verbs which signify to make, to form, to build: as וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ and with the stones he built an altar; וַיַּלֵּךְ הַחֲשִׁיךְ יוֹם he makes the day dark with night. The verbs שָׁם to set, constitute, נָתַן to give, constitute, make, עָשָׂה to make, are more usually constructed with ל, to express the making or converting of an object into any special thing.

4. The accusative is also used adverbially and then answers: a) the questions of place: *Whither?* after the verbs of motion: as עָלוּ רֹאשׁ הַגְּבֵעָה they went up to the top of the hill; וַיֵּצֵא הָעָם הַשָּׂדֶה the people went out into the field. *Where?* וְהוּא יוֹשֵׁב פֶּתַח־הָאֹהֶל and he sat in the entrance of the tent. b) the questions of time: *How long?*

שָׁנָה עֶבְרֹו twelve years they served. *When?* חֲצֹת־לַיְלָה אָקוּם לְהוֹדוֹת לָךְ at midnight I will rise to give thanks unto Thee; עָרַב וַיִּדְעָתָם Ex. 16, 6. c) the questions of mood: *How?* כָּלָה גֵּרִשׁ יִגְרֹשׁ אֹהֶבָם Ex. 11, 1. he shall thrust you out entirely (כָּלָה completion). מִסְפַּר נַפְשֵׁיכֶם Ex. 16, 16. according to the number of your persons.

NOTE I. The above questions are more frequently answered by prepositions: as וַנֵּשֶׁב בְּאֹהֳלִים and we abode in tents. בְּעָרַב יָלִין בְּכִי Ps. 30, 6.

NOTE II. *How old?* is commonly expressed by בֶּן or בַּת with the addition of the year: as אַבְרָם בֶּן־חֲמִישׁ שָׁנִים וְשִׁבְעִים שָׁנָה אַבְרָם בְּצֵאתוֹ מִחָרָן: Abram was seventy and five years old, when he went out from Haran.

d) To define the extent of the action expressed by the verb, or to indicate the part to which this action applies (concerning, in relation to, as to): חָלָה אֶת־רַגְלָיו he was diseased (concerning) his feet; הִכְסֵּא אֲנֹדֵל מִמֶּךָ (as to) the throne will I be greater than thou.

NOTE III. This is the Greek acc. synecdochical.

5. The accusative sometimes expresses the means or instruments: as רָגְמוּ אוֹתוֹ אֲבָן they overwhelmed him with stones; חָרַב תֹּאכְלוּ ye shall be devoured with the sword.

§ 86. THE ABSOLUTE CASE.

1. A noun beginning a proposition, which forming a clause by itself is not connected with what follows, is said to be in the *absolute case*, and is usually explained by supplying: as to, concerning, etc.

2. This case is used to give emphasis or prominence to a word.

3. It stands a) for the nominative: as לֵישׁ גִּבּוֹר בְּבֵהֵמָה a lion, the strongest among the beasts; b) for the dative: as אִישׁ זְרוּעַ לוֹ הָאָרֶץ the man of power, to him belongs the earth; c) for the accusative: as קִיץ וְחֹרֶף אַתָּה יִצְרָתָם as to summer and winter, thou hast made them; d) for the ablative: וּמִפְרִי־הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֵּן but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.

§ 87. APPPOSITION.

1. Nouns are often found in apposition in Hebrew, where in other languages, an adjective or another noun in the genitive would be employed, especially in the determination of number, measure, weight and time: as **אֵיפָה שְׁעוּרִים** an ephah of barley, **הַבָּקָר הַנְּחֹשֶׁת** the oxen, the brass, i. e. the brazen oxen.

2. When the first noun in accus. has **אֵת**, the second noun can 'take or omit it: as **אֶת-אָחִיו אֶת-הָבֵל** his brother Abel, **אֶת-קִמּוֹאֵל אָבִי אָרָם** Kemuel, the father of Aram. Thus it is with the prepositions: as **לְנָחוֹר אָחִיךָ** to thy brother Nahor. The repetition takes place, when the second noun is not only an attribute to the first, but is employed to give a more complete and correct idea than the first: as **וַיִּכְצְרוּ בְּאִישׁ בְּלוֹט** and they pressed sore upon the man, upon Lot; **לְאֵדְנִי לְעֵשָׂו** to my Lord, Esau; **בְּשָׂדֶה בְּמִדְבָּר** in the field, in the desert. Jos. 8, 24.

3. The noun which limits or qualifies the other, takes the second place, except **הַמֶּלֶךְ**, which stands regularly before: **הַמֶּלֶךְ שְׁלֹמֹה** the king Solomon.

§ 88. DUPLICATION OF NOUNS.

The immediate repetition of the same noun indicates:

a) a strengthening of the original meaning, or an emphasis: as **אֶרֶץ אֶרֶץ אֶרֶץ** O earth, earth, earth, hear the word of the Lord! **צֶדֶק צֶדֶק תִּרְדָּף** justice, justice thou shalt follow; b) a great number: as **בְּאֵרוֹת בְּאֵרוֹת חֲמֹר** the vale of Shiddim was pits, pits of slime i. e. full of slime pits; c) a distributive sense, expressed in English by: *each, by*: as **בְּבֹקֶר בְּבֹקֶר** in the morning, in the morning i. e. every morning, **יוֹם יוֹם** day by day; d) a diversity or variety, in which case they are connected by **וְ**: as **אֶבֶן וְאֶבֶן** thou shalt not have stone and stone, i. e. diverse weights; **לֵב לֵב יִדְבְּרוּ** with heart and heart they speak, i. e. with different hearts, with duplicity.

§ 89. SUBSTANTIVES USED IN THE PLACE OF ADJECTIVES.

1. A deficiency in adjectives is partially supplied by

verbs: as **גָּדֹל** to be great; **מָלֵא** to be full, partially by substantives in the genitive or in apposition.

2. Abstract nouns in the relation of a genitive, take the place of adjectives: as **כָּל** *the whole of*, expressive of totality, stands for *the whole* (adj.): as **כָּל-הָאָרֶץ** the whole earth, or *for all*: **כָּל-הַגּוֹיִם** all nations; **תְּמִיד** continuance, permanence, for continual: as **נֵר תְּמִיד** a continual light, lamp; **עוֹלַת הַתְּמִיד** continual, i. e. daily burnt-offering, **קֹדֶשׁ** holiness, for holy: as **בְּגָדֵי הַקֹּדֶשׁ** the holy garments; **עוֹלָם** eternity, for eternal: as **דֹּרֹת עוֹלָם** generations for ever (prop. generations of eternity).

3. Substantives are used for adjectives of material (§ 83, 6.): **נָחִשׁ נְחֹשֶׁת** a serpent of copper.

4. Personal qualities are expressed by a circumlocution with the nouns **אִישׁ**, **בַּעַל**, lord, possessor, **בֶּן**: as **אִישׁ שֵׁיבָה** an old man (a man of gray hair); **בַּעַל הַחֲלָמוֹת** the dreamer; **בֶּן-חַיִל** a warrior (son of strength); **בֶּן-עֲוֹלָה** a perverse man (son of perverseness).

NOTE. A kind of adjectives are formed poetically by **בְּלִי-אֵין** before the noun, corresponding to the English *in, less*: as **בְּלִי-אֵין** strengthless, **אֵין חֶקֶר** unsearchable, **בְּלִי לְבוּשׁ** unclothed.

§ 90. ADJECTIVES.

1. The adjectives agree with their substantives in gender, number and definition by the article (§ 80, 2.).

2. When following the noun, they represent the attribute: as **הָעִיר הַגְּדוֹלָה** the great city; when preceding, the predicate: **הָעִיר גְּדוֹלָה** the city is great.

NOTE I Sometimes the adjective as predicate follows the noun, viz: when several words follow, which limit more nearly the signification of the adjective: as **הָעִיר הַזֹּאת קָרְבָּה לָנוּם שָׁמָּה** this city is near to flee unto; **הֵן עוֹד הַיּוֹם גְּדוֹל לֹא עֵת הָאֶסֶף** Lo, it is yet high day, it is not yet time for the cattle to be gathered.

§ 91. COMPARISON.

1. The *comparative* having no proper form is expressed

by the simple adjective with *מן* *of, from*, which precedes the object compared: as *מִתּוֹק מִדְּבַשׁ* sweeter than honey.

2. Hence this form of the comparative is also employed after verbs and nouns of quality: as *הַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם* the cause that is too hard for you; *רַק הַכִּסֵּא אֲגִדֵּל מִמֶּךָ* only in the throne will I be greater than thou. Before the infinitive, this *מן* is translated: *than that*: as *גָּדוֹל עוֹנִי מִנְּשׂוֹא* my iniquity is greater than that it can be forgiven.

3. *Superlative*. The superlative also possessing no proper form is indicated: a) by the article before the adjective: as *דָּוִד הוּא הַקָּטָן* David was the youngest.

*מֵה־הוּא הַיָּקָר*¹ *עָלִי הָאֲדָמָה*² *הַנֶּפֶשׁ*; *מֵה־הוּא הַפָּרִי*²
*הָעוֹנִי*³; *מֵה־הוּא הַמְּתוֹק*⁴ *הָאֲהָבָה*; *מֵה־הוּא הַקָּרוֹב*⁵ *הַפֶּתַח*;
*מֵה־הֶרְחוֹק*⁶ *הַמָּוֶל*⁴; *מֵה־הוּא הַקָּשֶׁה*⁵ *דַּעַת אֶת־עַרְכּוֹ*⁶;
*מֵה־הוּא הַקָּל*⁷ *רְאוּת נִגְעֵי*⁷ *אַחֲרֵים*.

precious¹ bitter² poverty³ good fortune⁴ (modern Hebrew) hard,
 difficult⁵ value⁶ blemish, defect⁷.

b) By doubling the adjective or noun, so that the latter stands in the genitive plural: as *עֶבֶד עֲבָדִים* servant of servants, i. e. the lowest servant; *קֹדֶשׁ קֳדָשִׁים* holy of holies, i. e. the most holy place.

c) In poetry the words *אֱלֹהִים*, *אֵל*, *יְהוָה*, *מָוֶת* convey a superlative meaning: as *הַרְרֵי אֵל* mountains of God, i. e. the highest mountains; *נָשִׂא אֱלֹהִים* a prince of God, i. e. an eminent prince; *תַּרְדֵּמַת יְהוָה* a deep sleep from the Lord = the deepest sleep; *מְהוֹמַת מָוֶת* a tumult of death, i. e. a most fearful tumult.

§ 92. NUMERALS.

1. The numerals can either follow or precede the substantive, with the exception of *אַחַד* which invariably follows it.

2. In combinations of higher numbers either the higher or the lower takes the lead connected by *ו*: as *וַיְהִי חָי שָׁרָה* *וְשֶׁבַע וְעֶשְׂרִים* Gen. 23, 1.

אָבְרָם בֶּן־חַמֶּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Esth. 1, 1. וּמֵאָה מִדִּינָה
בִּצְאָתוֹ מִחֶרֶן: Gen. 12, 4.

3. The nouns to which are joined the cardinals 2—10 are invariably plural. In higher numbers the singular is frequently found, as with יוֹם day, שִׁשָּׁה עָשָׂר יוֹם, 16 days, לַיְלָה night, Gen. 7, 4. שָׁנָה year, אִישׁ man, אֶלֶף thousand, אַמָּה a cubit (prop.: the fore-arm), etc. but the plur. is used, when they precede the numeral: as יָמִים שְׁמֹנֶה עָשָׂר 18 days, עָרִים אַרְבָּעִים וְשֹׁמְנֹה forty-eight cities, Jos. 21, 40., but אַרְבָּעִים וְשֹׁמְנֹה עִיר Num. 35, 6, 7.

4. To the numerals suffixes may be appended: as שְׁנֵיהֶם they two, or both of them; שְׁלֹשָׁתְכֶם you three. With the dual ending, they indicate multiplication: as שִׁבְעָתִים seven-fold; for which purpose רֶגֶל פַּעַם, time (properly foot, tread or step) are often employed: as שְׁלֹשׁ רֶגְלִים, שְׁלֹשׁ פַּעַמִּים three times.

5. The feminine of the ordinals also signifies a part of a unit, hence it expresses the fractional numbers: as שִׁשִּׁית the sixth part of = $\frac{1}{6}$, רְבִיעִית the fourth part of = $\frac{1}{4}$.

6. The distributive numerals are expressed by the doubling of the cardinals: as שְׁנַיִם שְׁנַיִם two by two.

7. When something is summed up, כֹּבֵץ before numbers is used, in which case it is to be translated *consisting of*: כֹּבֵץ שִׁבְעִים נְפֹשׁ consisting of seventy, Deut. 10, 22. Job 23, 13.

PRONOUNS.

§ 92. PERSONAL PRONOUN.

1. In the separate personal pronoun may be contained both the subject and substantive verb: as אַתֶּם מִחֶרֶן אֲנַחְנוּ whence are ye? of Haran we are.

2. To give emphasis to a noun or a suffix (verbal or nominal), a separate pronoun of the same gender, number and person is added pleonastically: אֲנִי הִנֵּה בְרִיתִי אִתְּךָ Gen. 17, 4.; the separate pronoun being often preceded by נָם: אֲנִי אֲבִי בָרַכְנִי נָם אֲנִי אֲבִי bless me, even me (Hebr. even I),

Gen. 27, 38. וְלִישָׁת נָם הוּא יֶלֶד בֶּן and to Seth, to him also (Hebr. *he*) there was born a son, Gen. 4, 26.

3. Vice versa, the noun sometimes occurs, after it has been indicated by a verbal or nominal suffix: as וַתִּרְאֶהוּ אֶת־הַיֶּלֶד she saw it—the child, Exod. 2, 6. יְבִיאָהּ אֶת־תְּרוּמַת יְהוָה he shall bring her (it), the offering of the Lord, Exod. 35, 5. כִּבְּאוֹ הָאִישׁ when he came, the man, Ex. 10. 3.

4. The verbal suffix conveys the meaning of an accusative, in rare instances, as with נָתַן to give, of a dative: נָתַתְּנִי thou hast given *to* me (Josh. 15, 19.); וַיַּעֲקֹבֵהּ and they cried *to* Thee (Neh. 9, 28.).

5. When the verb has a double pronominal accusative, the former is connected with the verb, the latter with אֵת: as וְהִרְאֵנִי אֹתוֹ וְאֶת־עֲנָוָהּ and he will show me both it and his abode, 2. Sam. 15, 25.

6. The nominal suffix is often objective in sense: as יִרְאֶתוּ אֶת־יְהוָה וּמֹרְאָכֶם וְחִתְּכֶם and the fear of you and the dread of you. Gen, 9, 2.

7. When a noun in the const. st. conveys with its following genitive one conception, the suffix is attached to the genitive: as כָּלִי מִלְחָמָתוֹ his instruments of war (properly: the instrument of his war); הַר קֹדְשִׁי my holy mountain (prop.: the mountain of my holiness).

NOTE I. The personal pronouns are implied in the preformatives and affirmatives of the verb, and are expressed only, when they denote emphasis or opposition: as אָמַרְתָּ בְּלִבְּךָ thou, thou hast said in thy heart, Isa. 14, 13. כֹּה אָמַר יְהוָה אֲנִי הָעֹלִיתִי כֹה אָמַר יְהוָה אֲנִי מִמִּצְרַיִם וְאַתֶּם מְאַסְתֶּם אֶת־אֱלֹהֵיכֶם thus saith the Lord: I, I brought up Israel out of Egypt and ye, ye have scorned your God; וְשָׁמַתִּי אֲנִי אֶת־פָּנַי בְּאִישׁ הַהוּא I, I will set my face against that man.

§ 94. DEMONSTRATIVE.

1. The personal pronoun of the third person is used demonstratively: as בַּיּוֹם הַהוּא in that day, pointing out the more remote object. § 22, 2.

2. The demonstrative when standing *before* the noun must be considered as the predicate of a clause: as **זֶה חֶסֶדְךָ אֲשֶׁר** **תַּעֲשֵׂי עִמָּדִי** this is thy kindness, which thou shalt do unto me; **זֶה לַחֲמֵנוּ הֵם** this is our bread, we took it hot for our provision; **זֹאת הָאִשָּׁה** this is the woman; **הוּא הָאִישׁ** that is the man.

3. The demonstrative when *following* the noun is considered an attribute, and usually has the article: as **הַבַּיִת הַזֶּה** this house; **הָאֲנָשִׁים הָאֵלֶּה** these men.

NOTE I. **הוּא** is used to make the subject very prominent and distinguish it from other things, and so it may be rendered *self*: as Num. 18, 22., hence **הוּא** may be joined to the first or second pers. pronoun, e. g. **אֲנֹכִי הוּא** I myself, Isa. 43, 55. **אַתָּה הוּא** thou thyself, Jer. 49, 12.

NOTE II. **הוּא, הִיא** before a noun with a following demonstrative makes the meaning stronger: **הוּא הַלַּיְלָה הַזֶּה** this same night, Ex. 12, 42.

NOTE III. **אֵלֶּה** in connection with numbers is always placed after them: Gen. 9, 19; 22, 23; Ex. 21, 11.

4. When a demonstrative and an adjective are both attributes, the adjective is second in order, the demonstrative third: as **הַהָר הַגָּדוֹל הַזֶּה** this high mountain. If the adjective follows the demonstrative, the sense will be altered: as **הַהָר הַזֶּה הַגָּדוֹל** this mountain (which is) the high.

5. The feminine **זֹאת** when *separate* has a neuter meaning: as **זֹאת עָשָׂה** Gen. 45. 17. **כֹּזֶאת וְכֹזֶאת** thus and thus, so and so; **בְּתֶם לְבָבְךָ עָשִׂיתָ זֹאת** in the integrity of thy heart thou didst this (thing). Gen. 20, 6. § 81, 1.

6. **זֶה** is occasionally used relatively: as **מְקוֹם זֶה יִסְדַּתָּ** **זֶה** the place which thou hast founded.

NOTE. **זֶה** in connection with interrogative particles or appended to words of exclamation makes the question more animated and gives emphasis: **זֶה מִי** who there? **זֶה אִי** who? **מִהֲזֶה** what then? **זֶה הִנֵּה** see there! Relating to time it is equivalent to the German *ſchon*, English *now*: **זֶה פַּעַמַּיִם** now twice, cf. Gen. 31, 38, 43, 10.

§ 95. INTERROGATIVE.

1. The interrog. **מִי** relates to both genders and numbers, usually it refers to persons, rarely to things: as **מִי־שִׁמְךָ** what is thy name? Jud. 13, 17. **מָה, מַה** what? of things, in questions either direct or indirect, Num. 13, 18.

NOTE I. Sometimes **מִי** and esp. **מָה** are used in a prohibitory, denying, blaming sense: **מַה־תִּנְסוּן** why tempt ye? Ex. 17, 2. **מַה־תִּרְיֹבֹן** what do ye strive about? ib. so that it forms the transition to a negation; sometimes it is quite negative: 1. Kings, 12, 16. Job 6, 25. Num. 23, 10. Is. 53, 1.

2. **הֲ** in a direct interrogation: **הֲשִׁמַּתְ לְבָבְךָ אֶל־עַבְדִּי אִיּוֹב**: hast thou considered my servant Job? In an indirect interrogation, *whether*: **הֲיִשָּׁכֶם אֹהֲבִים אֶת־יְהוָה** to know--whether ye love the Lord.

3. In disjunctive questions **הֲ** is used in the first, **אִם** in the second clause: **הֲלָנוּ אִתָּהּ אִם לְצָרֵינוּ** art thou for us or for our adversaries?

NOTE II. **מִי** and **מָה** followed by a relative, become also relative in signification: **מִי אֲשֶׁר לָמַד** he who learned; **מָה שֶׁהָיָה** that which was.

§ 96. RELATIVE.

1. The particle **אֲשֶׁר** gives to pronouns, substantives, adverbs and even to a whole sentence a relative signification.

Relating to a preceding noun that expresses place, time and manner, it can denote with respect to place *where*, with respect to time *then, when*, with respect to manner *that, wherefore*.

2. The verb or other part of speech that governs the word belonging to **אֲשֶׁר** (which as relative begins the clause), is interposed between them: as **הַמַּלְאָךְ אֲשֶׁר שָׁלַחְתִּי אֹתוֹ** the messenger (angel) whom I have sent, not **הַמַּלְאָךְ אֲשֶׁר אֹתוֹ שָׁלַחְתִּי**

3. **אֲשֶׁר** often appears with prefixes, in which case *that, the personal pronoun*, or another antecedent, that has been omitted must be supplied: as **עָשָׂה לִי מִטְעָמִים כְּאֲשֶׁר אָהַבְתִּי**

make unto me savory meat, as which I love (i. e. such—as that); **בְּאִשֶּׁר הוּא שָׁם** for God has heard the voice of the lad—in which he is there, (i. e. in the place in which):

- לְאִשֶּׁר** to that person or thing, who or which;
אֵת אִשֶּׁר him who, that which;
מֵאִשֶּׁר from or of that which;
כְּאִשֶּׁר as that, according to etc.

4. **אִשֶּׁר** is often omitted, not only as the relative in English, when governed by the verb or by a particle, but also when governing the verb itself: as (Isa. 42, 16.) I will cause the blind to go in a way **לֹא יָדְעוּ** (which) they know not, (Exod. 6, 28.). And it was in the day **דִּבֶּר יְהוָה** (in which) the Lord spake to Moses.

5. When an entire sentence is the object of the principal sentence, **אֵת אִשֶּׁר** precedes the sentence in the objective: as **שָׁמַעְנוּ אֵת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מִי יַם-סוּף** we have heard how the Lord dried up the water of the Red Sea.

6. **אִשֶּׁר לְ** another form of the genitive, see § 83, 10.

7. Sometimes, especially before participles, the article **הַ** (**הַ**, **הַ**) stands for the relative: as **הַנִּמְצְאוּ** that are found, 1. Chron. 29, 17. **הַהֹלְכִים בְּתוֹרַת יְהוָה** who walk in the law of the Lord, Ps. 119, 1.

§ 97. REFLEXIVE AND RECIPROCAL PRONOUNS.

1. The reflexive pronoun signifying the accusative, is expressed by the reflexive conjugations Niphal and Hithpael or in case these cannot be employed, by **אֹתוֹ**, **אֹתָהּ** etc.: Do they provoke Me to anger? **הֲלוֹא אַתֶּם** (do they) not (provoke) *themselves* to the confusion of their own faces? Jer. 7, 19. Woe be to the shepherds of Israel **אֲשֶׁר הֵיוּ** **אֹתָם** that do feed *themselves*! Ez. 34, 2, 8, 10.

2. Denoting the remoter object i. e. the dative or the case governed by a preposition, it is expressed by the suff. of the third person: as (Jud. 8. 33.) and made Baal-berith God **לָהֶם** to them (*themselves*) (Gen. 46, 7.). His sons, his daughters and all his seed **הֵבִיא אֹתוֹ** brought he with himself (him) into Egypt.

יִסֵּר¹ לִין לִקַּח לוֹ קָלוֹן²: רָאִיתִי חֲכָמִים דּוֹמִים³ לְרוֹפְאִים⁴ יוֹעֲצִי
שָׁבֵל⁵ הֵם לְאַחֲרִים וְלֹא לָהֶם:

to chastise, to instruct¹ disgrace² to be like³ physician⁴ (§ 83, 6.)⁵.

3. By certain substantives with suffixes, conveying similar ideas to the following: נֶפֶשׁ soul. לֵב heart, כְּבוֹד honor, קֶרֶב inward part, עֵצָם bone, עֵין eye, (עֵינִי I myself, Job 19, 27. מִנְּגִיד עֵינִי before me, Isa. 1, 16.), or: my flesh, my name, etc.: as אָמַר בְּלִבּוֹ he hath said in his heart = to himself, Ps. 10, 6. And Sarah laughed בְּקֶרְבָּהּ within herself, Gen. 18, 12. עֵצָם commonly used in this sense in modern Hebrew (Mishna): לְעַצְמוֹ to himself. Comp. Job 2, 5. עַצְמוֹ he himself; עֵצְמִי I myself, Job 30, 30.

4. The *reciprocals*: the one, the other, one another, are expressed by אִישׁ אָחִיו the man—his brother; אִשָּׁה אָחוּתָהּ the woman—his sister; אִישׁ רֵעֵהוּ the man—his neighbor; אִשָּׁה רֵעוּתָהּ the woman—her companion.

§ 98. OTHER PRONOUNS.

1. אִישׁ or אָדָם used indefinitely, signify *some one, any one*. דָּבָר, כֵּל, כָּל-דָּבָר without the article, *something, anything*. אֵין or אֵין connected with the foregoing: כֵּל, אֵין דָּבָר, לֹא מֵאֻמָּה (מֵאֻמָּה for מָה וּמָה i. e. whatever) not anything = *nothing*.

2. For *each, every* when substantive, אִישׁ, אִשָּׁה are employed, sometimes in repetition: as אִישׁ וְאִשָּׁה, אִישׁ אִישׁ.

To convey the sense of an adjective, the noun is either doubled, or כֵּל is used: as בְּבֹקֶר בְּבֹקֶר every morning; כֵּל-אָדָם (without the article) every man. כֵּל with the article after it, expresses *all, the whole*: כֵּל הָאָדָם all men, כֵּל-הַגּוֹי the whole nation, כֵּל-הַגּוֹיִם all nations. Thus כֵּל with suffixes: כֵּלְכֶם ye all, כֵּלָם they all.

3. The *same, himself*, with persons הוּא, הִיא (Num. 18, 23. Ps. 50, 6.); the meaning appears stronger, when הוּא or הִיא precedes the noun, and הִזָּה, הִזָּאת follows it: הוּא הַלַּיְלָה הַזֶּה this same night, Ex. 12, 42.; § 94, Note II.

with things by **בְּעֵצָם הַיּוֹם הַזֶּה** same, selfsame: in the selfsame day.

4. *No, nobody, no one* is expressed by **אֵין** following: **אֵין יִרְאֵת אֱלֹהִים**, and **אֵין** preceding or following: **עַד אֵפֶס מָקוֹם אֵפֶס**, the fear of God is not; by **לֹא**, or by **אֵפֶס** till (there was) no place.

5. *Whoever*: **מִי אֲשֶׁר**; *whosoever*: **מִי אֲשֶׁר**; *whatever, anything, something*: **מָה**, **מַה** or **מֵאֻמָּה** following the const. st. in the genitive: **מֵהָ דָּבָר מָה** Num 23, 3. **מִשֵּׂאת מֵאֻמָּה** Deut. 24, 10. *That which*: **מָה שֶׁ**, **מָה אֲשֶׁר**.

6. *Some, several of*, by **מִן הָעָם**: **מִן** several of the people, Ex. 16, 27. **מִדָּם** some of the blood, Ex. 12, 7.

THE VERB.

§ 99. IN GENERAL.

1. The *Preterite* and the *Future*, properly the only tenses, convey in different ways almost all the conceptions of time.

2. Their primary inherent meanings are however: *Preterite*—what is past or completed; *Future*—what is incomplete, what still continues, and what is to come.

§ 100. THE PRETERITE.

The preterite denotes:

I. The Past.

- a) The absolutely past: as **מִי הִגִּיד לְךָ** who told thee?
- b) The historical tense (Aorist): as **רַחֵל הָיְתָה יְפֹת-תֹאֶר** Rachel was of beautiful form.
- c) *The Pluperfect*: as **וַיְהִי בָרַךְ אֶת-אַבְרָהָם בְּכָל** and the Lord had blessed Abraham in all things, 1. Mos. 24, 1., especially 1) in relative or dependent sentences and clauses, which define the principal action and in the point of time precede it: as **וַיַּעַשׂ נֹחַ כְּכָל אֲשֶׁר צִוָּהוּ יְהוָה** and Noah did according to all that the Lord had commanded him; 2) when it is connected in the same sentence with another past tense: as **וַיְהִי הַשֶּׁמֶשׁ בָּאָה** and the sun had gone down.

II. The Present:

- a) In verbs of quality, as חכם to be or become wise, גָּדֹל to be or become great, קָטָן to be little, small: קִטְנֹתִי מְכַל הַחֲסָדִים I am unworthy (prop. little) of all the mercies.
- b) In verbs of habit or frequency: אֱלֹהֵי בְךָ בִטְחֹתִי אֶל-אֲבוֹשָׁה my God I trust in Thee, let me not be ashamed, Ps. 25, 2.
- c) In verbs of state or condition: לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ wherefore art thou wrath? and wherefore is thy face fallen?
- d) Of a state or condition commenced in the past, and yet continuing: אֲנָשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ thy servants are cattle-keepers (men of cattle).

III. The Future:

- a) In predictions, prophesies and assurances, which are regarded as certain, as though already fulfilled: Isa. 9, 1, 11, 8.
- b) When indicating the consequence of an action in the present or past, or when connected with a sentence expressing a result: וְיָרָפְקוּם יוֹם אֶחָד וּמָתוּ כָּל-הַצֹּאן and if (men) should overdrive them one day, all the flocks will die, 1. Mos. 33, 13.
- c) Connected with a sentence standing in the future, when it has conversive Vav: וְהָיָה כִּי יִקְרָא לָכֶם פֶּרְעָה וְאָמַר מַה-מַּעֲשֵׂיכֶם and it shall come to pass, when Pharaoh shall call you and say, what is your occupation?
- d) Or with a sentence containing a future condition, when it is either itself conditional or expresses the result of the condition: וְעָתָה אִם-שָׁמָעַתְּ בְּקוֹלִי וְשָׁמַרְתָּם Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be.....

IV. The Subjunctive:

When joined to such a sentence: as פֶּן-תִּדְבַּקְנִי הָרָעָה וּמָתִי lest some evil cleave unto me, and I die, 1. Mos. 19. 19.

V. *The Imperative and Optative:*

1) By connection with a similar sentence: לך ואספת את־זקני ישראל ואמרת אליהם go and gather the elders of Israel together and say unto them.

2) After a conditional sentence: as אם בן הוא והמתן אותו ואם בת היא והיה if it be a son, then ye shall put him to death, but if it be a daughter, then she shall live, 2. Mos. 1, 16.

VI. *The Future perfect:* as מעת הוסר התמיד from the time that the continual (sacrifice) will be taken away, Dan. 12, 11. אם רחץ ארני את צאת בנוֹת־ציון when the Lord shall have washed away the filth of the daughters of Zion, Isa. 4, 4.

§ 101. THE FUTURE.

The Future expresses:

I. a) The *future absolute*: as אֶמְחָה אֶת־הָאָדָם I will blot out the man, 1. Mos. 6, 7.

b) The *future perfect*: as אֲשֶׁר יִמָּצֵא אֹתוֹ יְהִי לִי עֶבֶד he with whom it shall have been found, shall be my servant, 1. Mos. 44, 10.

c) The *present*, especially when conveying the ideas of quality, permanence, iteration or frequency, or in general and moral truths: בֶּן יִכְבֹּד אָב וְעֶבֶד אֲרָנִי a son honoreth (his) father, and a servant his lord, Mal. 1, 6.

II. *The Past.*

א) In all states or actions continuing in the past, and in those, which were often repeated in the past: אֲשֶׁר יָבֹאוּ which (often) came; כֹּה יֵתֵן thus Solomon gave to Hiram year by year, or ב) when the past is expressly indicated by an external sign. Such are 1) adverbs of time אָז then, מָרָם not yet; 2) conversive Vav.

III. *The following Moods:*

a) The *subjunctive* and the auxiliaries *may, can, might, would, should* etc.: מִכָּל עֵץ תֵּן אָכֹל תֹּאכֵל Gen. 2, 16. וְהָיָה כָל־מִצְאֵי יְהִרְגֵנִי ib. 4, 14.

- b) The *imperative*, a) in prohibitions, the imp. never being used negatively: **לֹא תִגְנוּבוּ וְלֹא תִכְבְּחוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ** Lev. 19, 11.; b) after a preceding imperative: **וַיֹּאמֶר אֵל בְּנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ וַיִּחַנוּ** Ex. 14, 2.

NOTE. The third person of the imperative, which is wanting, is always expressed by the future (Jussive): **יְהִי אֹר** be there light.

- c) For the optative, especially with the particle **יָגֵמַר נָא**: **יָגֵמַר נָא** Oh, let come to an end, Ps. 7, 10.

§ 102. THE CONVERSIVE VAV.

1. The conception of time, contained in the principal sentence of an argument or narration, affects the following sentences, determining their respective tenses.

2. This influence, however, is only exerted when the verb begins the sentence, but is entirely neutralized when the sentence commences with any other word.

3. The converted tenses (preterite and future with conv. Vav) substituted for the simple tenses, are the same in signification.

4. The preterite with convers. ו must be preceded by a future, an imperative, or by some word or phrase expressing futurity: as **בֹּקֶר וּרְאִיתֶם** tomorrow, and you will see; **עוֹד מְעַט וַיִּסְקְלוּנִי** yet a little, and they would stone me. Vice versa the future with convers. ו must follow a preterite with its original signification or another word or phrase referring to past time: **בְּשָׁנַת מוֹת הַמֶּלֶךְ עֻזְזִיָּה וַאֲרָאָה** In the year of the death of the king Uzziah. I saw... Isa. 6, 1.

5. The converted tenses are *only* employed when the verb commences the clause, so that the copulative force conveyed by the convers. ו relates also to the time of the preceding sentence (which may be either expressed or understood). But if any other word commences the clause, the simple tense must be used: as **אִם-תֵּלֶכְנִי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תֵלֶכְנִי עִמִּי לֹא אֵלֶיךָ** If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.

(The converted tense **וְהִלַּכְתִּי** is used, because it commences the clause, the simple **אֵלַךְ**, because **לֹא** precedes).

6. The converted future, following a preterite with the pluperfect signification, must often be translated as pluperfect: as **וַיֵּשֶׁב יִצְחָק וַיַּחַפֵּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמָיו** **וַיִּשְׁלַח יָדוֹ וַיִּלְקַח גַּם** **אֶבְרָהָם אָבִיו וַיִּסְתַּמּוּם בְּלִישְׁתֵּימָם** And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; and the Philistines had stopped them.

7. The connecting influence of the convers. **ו** is not confined to the time, but also extends to the mood, so that a preterite with convers. **ו** takes the meaning of the subjunctive or imperative, if the preceding verb is used in either signification: **לֹא תִירָא אֵל תִּירָא אֹתוֹ ... וַעֲשֵׂהָ לוֹ** fear him not... and thou shalt do him ... 4. Mos. 21, 34.; **פֶּן יִשְׁלַח יָדוֹ וַיִּלְקַח גַּם** lest he put forth his hand, and take also of the tree of life; **פֶּן יָבוֹא וְהִכְנִי אִם עַל־בְּנִים** lest he will come and smite me, the mother with the children.

NOTE. Books and chapters commence with a converted future, (**וַיְהִי**, **וַיֵּאמֶר** frequently occur) past time being presumed and the books being considered as continuations of a preceding narration.

§ 103. PARAGOGIC AND APOCOPATED FUTURE.

1. The future lengthened by **ה־** usually occurs in the first person (§ 32). It has the signification of exciting or urging one's self to action. It also expresses wish or purpose, when connected by **ו** with the antecedent, which **ו** may be translated *in order that*: **וְהָבִיָּאָה לִי וְאֵכְלָה** bring it to me in order that I may eat, Gen. 27, 4.

NOTE. The apocopated future, in Hiphil only possesses a proper distinctive form, with the exception of **לִ"ה**, in which it is found in all conjugations. It supplies the third person in the imperative (wanting), and in the second person, when expressing a command has a less forcible signification.

§ 104. THE IMPERATIVE.

1. The imperative commands or encourages. In the latter sense the particle **נָא**, denoting respectful entreaty or exhortation is added: as **נָא אָמְרִי** say, I pray thee.

2. Prohibition and dissuasion is expressed by the future (jussive) with **אַל** or **לֹא יֵצֵא אִישׁ : לֹא** let no man go out. **לֹא** chiefly precedes the preterite, and if the future, it denotes a distinct command: **לֹא תִרְצַח אֶל־תִּרְצַח** kill not! **לֹא תִרְצַח** thou shalt not kill!

3. The imperative following the future, is sometimes translated by the future: as **אֶתֶּן לָכֶם וְאָכְלוּ** I will give to you and ye shall eat.

4. Two imperatives following each other, stand in the relation of cause and effect: **זאת עֲשׂוּ וְחִי** this do, that ye may live, (prop. and live) **כָּתֹבם עַל לִיחַ לִבְךָ וּמָצָא חֵן** write them upon the table of thy heart, so shalt thou find favor, (prop. and find favor) Prov. 3, 3.

§ 105. INFINITIVE ABSOLUTE.

1. The infinitive absolute being for the most part used adverbially, and either preceding or following the finite verb, denotes increased intensity of action, certainty or confirmation: as **כִּי־בָרַךְ אֲבָרְכֶךָ** I will greatly bless thee; **וְהִרְבָּה אֲרַבָּה אֶת־זֶרְעֶךָ** and I will exceedingly multiply thy seed.

2. The inf. abs. is employed for the finite verb, when several actions of the same person are spoken of successively. The first verb is then found in the requisite finite form, the following verbs taking the form of abstract nouns in the infin. abs.: as Gen. 41, 43.; 1. Sam. 2, 28.; Jer. 14, 5.

3. The infin. abs. occasionally begins the sentence in an animated style, which resembles the case absolute of nouns. The context determines the translation: as **הָרַג בָּקָר וְשָׁחַט צֹאן אָכַל בָּשָׂר וְשָׁתוּת יַיִן אָכַל וְשָׁתוּ בִּי מָחָר נָמוּת** slaying oxen and slaughtering sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die, Isa. 22, 13.

4. Most frequently, the infin. absolute has the sense of a very emphatic imperative: as **הָלוּךְ וְקִרְאתָ** Go and call Jer. 2, 2. **זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ**. Remember the sabbath day to sanctify it, 2. Mos, 20, 9.

5. To give more emphasis, the infin. absol. is often used in expressions, where we would expect the inf. construct: as **לֹא אָבוּ בְּדַרְכָּיו** learn to do well, Isa. 1, 17. **לֹא יֵלְכוּ בְּדַרְכָּיו** they would not walk in His ways, Isa. 42, 24.

6. The infinitive absolute is sometimes employed as a mere adverb: as **וְשִׁחַקְתָּ מִמֶּנָּה הָרֶק** and thou shalt rub (some) of it very small, (from **רֶקֶק** Inf. Hi. to beat small, break in pieces).

7. An inf. absol. immediately following the same verb, and appearing to convey one idea, adds to its signification completeness and duration. This infinitive is translated by: always, further, continually, totally, utterly etc.: as **וַיֵּלֶךְ הָלוֹךְ** he is quite gone; **וְשָׁמְעוּ וְרָאוּ וְרָאוּ** hear ye indeed, and see ye indeed. When two infinitives of this kind (one of the same, the other of another verb) follow the verb, the expression receives additional force: as **וַיֵּצֵא וְשׁוּב** it went out to and fro (going and returning), **וַיֵּאָרָבֶר אֵלֵיכֶם הַשָּׁנָה וְדַבֵּר** and I spake unto you, rising up early and speaking, Jer. 7. 13. **הָלֶךְ** is most frequently used in this manner. By its infinitive **הָלוֹךְ** the continuance or the gradual progress of an action is indicated: as **וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסָר** and the waters decreased continually (were going and decreasing). Sometimes by the participle: **וְהַנֶּעֱר הָיָה הֹלֵךְ וְגָדֵל וְטוֹב** and the lad became greater and better (went and grew and was good).

§ 106. INFINITIVE CONSTRUCT.

1. The infinitive constructs are considered as verbal nouns (the English: *ing*) and occur in all cases, with suffixes and prepositions: as **בַּיּוֹם אֲכָלְכֶם** in the day of your eating.

2. The abbreviated **בְּכָל** (§ 30, 1.) are joined with the infin. —constituting gerunds—: as **בְּכָנְעוֹ בּוֹ** in his lightening upon him, i. e. when he alighted. Subordinate clauses conveying the idea of time, are most frequently denoted by the infinitive with **כ** and **כִּ**. When the action is understood as of prior occurrence **כ** is used (most gener-

erally, giving the infinitive the meaning of the pluperfect), but כ when taking place at the same time: **וְלֹא־עָמַד אִישׁ** and there stood no man with him, while Joseph made himself known unto his brethren, 1. Mos. 45, 2. **וְאִשֶּׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ** that we saw the distress of his soul, when he implored us, 1. Mos. 42, 21. **וַיְהִי כִשְׁמַע לָבָן אֶת־שִׁמְעַיִךְ יַעֲקֹב וַיָּרֵץ לִקְרֹאתוֹ** when Laban had heard the report of Jacob, he ran towards him, 1. Mos. 29, 13. **וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כִּשְׁמָעָם** and the sons of Jacob came from the field, when they had heard... 1. Mos. 43, 7. ל may be variously rendered: *to, till, that, so that, because, when, about*: **כָּלָה לְרַבֵּר** he finished to speak. When a noun as regens precedes, it expresses the genitive of the infinitive noun or the Latin gerund, e. g. **עַתָּה לְלֶרֶת** Eccles. 3, 2.

The infinit. with מ is used as a noun in the ablative: **וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ** and they returned from searching of the land. Often it includes negation: **מִמֶּקוֹר** from visiting, i. e. that he may not visit; **מִדְּבַר** that thou speakest not, Gen. 31, 29.; **מִעֵבֹר** that they not pass over, Num. 32, 7.

NOTE. כ before the inf. const. denotes comparison of the two actions with one another. כ must be considered as the shortened **כַּעַת יָחַם הַצֶּאֱן** Gen. 31, 10., for **בְּהִתְיָחַם לוֹ** Chro. II. 28, 22., for **בְּהִצֵּר לוֹ**. Thus **בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ** Gen. 3, 5., for **בְּאֲכָלְכֶם מִמֶּנּוּ** (it cannot be taken literally: at the day, because Adam lived after having eaten of the forbidden fruit 900 years).

3. The inf. const. can be (a) the subject of a sentence: **טוֹב לָנוּ שׁוּב** better (were it) for us to return, Num. 14, 3.; **רַע וְיָמַר עֲזֹבְךָ אֶת־יְהוָה** Jer. 2, 19.; (b) the object: **מֵאֵן בָּלַעַם הָלַךְ עִמָּנוּ** 4. Mos. 22, 14.; (c) the attribute of a noun: **עַתָּה סְפוֹר וְעַתָּה רְקוֹר** Eccl. 3, 4.

4. The infinitive of a transit. verb takes the accusative of the object and the genitive of the subject; the genitive immediately succeeding the infin., and the accus. taking the third place: **בִּשְׁנֵאתָ יְהוָה אֹהֲנִי** Deut. 1, 27.

5. The infinitive partaking of the properties of both noun and verb, uses a verbal suffix, if the suffix denotes an object, a nominal suffix, if it expresses a subject: as לְהַרְגֵנִי to slay me, 2. Mos. 2, 14. בְּהַרְיִמִי קוֹלִי as I lifted up my voice (prop. my lifting up).

6. The infinitive, when representing a finite verb, commences the sentence: as וַיְהִי כְשָׁמַע בָּל־הַמַּלְכִּים Jos. 9, 1. As subject it takes its proper place: לֹא טוֹב הָיִיתָ it is not good, that man should be alone (prop. the being of man). As object it follows the verb: as וַיִּבְקֹשׁ הַמִּיתָה 2. Mos. 4, 24. אִם יֵרָא אֶתָּה לָרֶדֶת Jud. 7, 10.

7. The verb הָיָה to be, the particles אֵין and יֵשׁ (including the verb to be), with ל and the inf. const. express: 1) to be about to do something, to be on the point of doing: as וַיְהִי הַשֶּׁמֶשׁ לָבוֹא and the sun was about to go down; 2) it is to be done, must be accomplished: as מָה לַעֲשׂוֹת לָךְ what is to be done unto thee? הֵיטָב לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ wouldst thou be spoken for to the king, 2. Ki. 4, 13.

8. The verb נָתַן to give, with ל and the inf. const. and the accusative of person, expresses *to allow, to permit*: as לֹא יִתֵּן אֶתְּכֶם לְהֵלֶךְ he will not let you go, 2. Mos. 3. 19.

9. A peculiar construction is, that the inf. with or without ל, following the finite form of the verbs: בָּלָה, יָסָה, מָהַר, הוֹאִיל שׁוּב, מָהַר etc. expresses the principal idea, the finite verb being rendered adverbially: as לָמָּה נִחַבְתָּ לָבוֹרֶה wherefore didst thou flee *secretly*? (prop.: wherefore hast thou hidden thyself to flee?); וְלֹא־יָסַף שׁוּב אֵלָיו עוֹד and it returned not *again* (prop.: it added not again to return), לֹא תִבְלָה פָּאת שְׂדֶךָ לְקַצֹּר thou shalt not *wholly* reap the corner of thy field (prop.: thou shalt not complete to reap the...).

Sometimes the verbs are both finite, either connected by ו or without ו: וַיֵּשֶׁב וַיֵּשְׁלַח 2. Kings 1, 11. אוֹסִיף הוֹאִיל הָלַךְ he walked willingly (he was willing, walked), Hos. 5, 11.

§ 107. THE PARTICIPLE.

1. The participle associating in itself the nature of both the verb and noun (substant. and adject.), as substantive represents either the subject, the object, or stands in apposition, being inflected precisely as a noun: as subject:

שְׁמַעְתִּי עֶבֶר אֲדַמְתוּ יִשְׁבַּע לַחֵם Prov. 12, 11. as object: שְׁמַעְתִּי הִנֵּה אֹמְרִים נִלְכָּה דַתִּינָה Gen. 37, 17., in apposition: שְׁמַעְתִּי אֶת-אֲבִיךָ מְדַבֵּר Gen. 27, 6. As adjective it agrees with the noun in gender, number and definition by the article.

2. The participle of a trans. verb, when substantively employed, is followed by the genitive, as object: אֲהֵבִי שְׁמֶךָ they that love thy name; שְׁמְרֵי הַסֶּף they that keep the door.

3. The participle as verb but faintly conveys the notion of time: the part. act. most frequently expressing present time, especially when connected with the pers. pronoun: אֲנֹכִי הֹלֵךְ I go; the part. passive past time: קָטוּל killed = who has been killed. Sometimes the latter is used for the partic. pass. fut. (in Latin: *ndus*): as נוֹלָד to be born (*nascendus*), Ps. 22, 23. נִבְרָא to be created (*creandus*), Ps. 102, 19. מְהֻלָּל to be praised (*laudandus*), Ps. 48, 2., or if formed from an intrans. verb it represents the Latin deponens: בָּטוּחַ *nixus*, *confidens*.

NOTE. The pers. pron. regularly precedes the partic., to convey the notion of present, seldom following: אֹמֵר אֲנִי מַעֲשֵׂי לְמֶלֶךְ Ps. 45, 2. רוֹאֶה אֲנֹכִי Gen. 31, 5. In later Hebrew this construction is the most common; יוֹדַע אֲנִי I know; מוֹדָה אֲנִי I confess; מְשַׁבֵּעַ אֲנִי I adjure.

4. The participle without pronoun and without copula, is very frequently used for the present, in sentences conveying truths of a practical or moral nature. This present generally includes the subject and relative or the conjunctions: he who—whosoever, or: as he—when he, so that we would render in Hebrew: he who kills by: קָטַל. יֵשׁ מַחְרִישׁ כִּי אֵין בְּפִיו מַעֲנֶה וְיֵשׁ עוֹצֵר מַעֲנָהוּ לְעֵתוֹ. There

is (one that) keepeth silence, because he hath no answer in his mouth, and there is (one that) holdeth back his answer for his time. **מְרַבֵּה דְּבָרִים מְרַבֵּה כְּזָבִים** (He that) useth many words, useth many lies.

5. The participle standing in the place of a finite verb, of the past, present or future, always adds the idea of permanence or duration: **יָדַע אֱלֹהִים** God knows; **נָהַר יֵצֵא** a river goes out; **עֵינֶיכֶם הָרְאוּ** your eyes have seen. Often the copula is expressed: **הַנֶּעֱרָה הִיא מְשִׁירָה** and the lad ministered (was ministering), **וַיְחַנֶּה הִיא מְדַבֶּרֶת עַל-לִבָּהּ** and Hannah spake in her heart, 1. Sam. 1, 13.

6. The participle according to its verbal or nominal meaning, is connected with either the verbal or nominal suffix (§ 47.).

7. Sometimes one participle is added to another, objectively, (instead of an infinitive) to complete its meaning: as **אִישׁ יָדַע מִנֵּן בְּכִנּוֹר** a man knowing to play on a harp.

NOTE. The participle in a few instances is connected with **הָיָה** to express the perfect: **וַיְהִי בֹנֶה עִיר**; **וַיֵּאָהִי נֹגֵעַ בְּלִי-חַיִּים**; **הָיִיתִי בָא**. In later Hebrew, this construction frequently occurs: **לֹא הָיְתָה שׁוֹתָהּ** (ברכות פ"א מ"ה) **בַּדֶּרֶךְ** I came on the way she did not drink (סוטה פ"ו מ"ד) **כִּךְ הָיָה אוֹמֵר**; thus he spoke (יומא פ"ד מ"ב)

The future of **הָיָה**, being also employed to express future time: **תְּרוֹמוֹת פ"ח מ"ד** **וַיְהִי אֲסוּרִין**

PARTICLES.

§ 108. PARTICLES OF NEGATIVE SENTENCES.

1. **לֹא**, **אַל**, **לֹא** expressing the direct and real negation, is used before verbs in the preterite and future, **אַל** the desired, intended or supposed negation is used only before verbs in the future; both regularly precede the verb. **לֹא**, **אֵין**, **בִּל**, **בִּלְתִּי**, **לֹא** and **בִּל** (the latter chiefly used in poetry) deny the predicate, **אֵין**, **אֵין** the subject: **לֹא אָכַלְתִּי** I have not eaten; **בִּל יִקְמוּ וִירְשׁוּ אֶרֶץ** they do not rise nor possess the land; **אֵין אֱלֹהִים** the

base man saith in his heart, there is no God. בְּלִתִּי chiefly found before an infinitive (where לֹא never stands): לֹא־אֵכֵל to eat, לִבְלִתִּי אֵכֵל = לֹא־אֵכֵל not to eat.

וְאָדָם אֵין (absol. st.) closes a member of the sentence: אֵין Gen. 2, 5. אֵין (const. st.) appears before the noun, inf. or partic. אֵין מִסְפָּר without number, Gen. 41, 49.

NOTE I. The partic. mostly representing the noun is preceded by אֵין, more rarely by לֹא בִשֵּׁת עוֹלָם לֹא־יִדְרֹעַ Zeph. 3, 5. In the Mishna לֹא is often used, when standing immediately before the participle, אֵין when a pronoun intervenes: לֹא אוֹכְלִין וְלֹא (בִּיצָה פ"ה מ"ב) לֹא רוֹכְבִין, (פסחים פ"א מ"ה) שׁוֹרְפִין (במזות צ"ה) אֵין אֲנִי מִשְׁקָה.

NOTE II. לֹא and אֵין may be best compared with the Latin *non* and *ne*

2. פֶּן *lest*, indicating a prevention of what follows, is with but few exceptions, connected with the future: פֶּן תָּמָתוּ *lest ye die*.

3. The preposition מִן, מִ conveying the notion of *away from*, is occasionally used as a negation: אֲתִי מֵאִסּוֹ מִמְּלֶךְ אֲתִי מֵאִסּוֹ מִמְּלֶךְ Sam. 8, 7. ...that I should not reign over them; עַל הָעַמִּים אֲצִיָּה מִהִמְטִיר Isa. 5, 6. ...that they reign not. § 106, 2.

4. The conjunction אִם in swearing is properly conditional: *if, provided*: as in Sam. 3, 17. God do so to thee, and more so, אִם תִּכְחַד מִמֶּנִּי דָבָר if thou hide anything from me; but when the form of imprecation is omitted, it is best rendered by a negative: *not*, and the phrase אִם לֹא by an affirmative: אִם יֵרְאוּ אֶת הָאָרֶץ if they shall see the land = they shall *not* see, 4. Mos. 14, 23. אִם לֹא אֲעֲשֶׂה לָּכֶם בֵּן אֲעֲשֶׂה לָּכֶם if I will not do so unto you = I will do, 4. Mos. 14, 28.

5. Two negations in the same sentence do not affirm, as in English, but give more emphasis to the negation: as אֵין כֶּסֶף לֹא נִחְשָׁב silver was *nothing* accounted of (in the days of Solomon), 1. Ki. 10, 21.

§ 109. PARTICLES OF INTERROGATIVE SENTENCES.

1. הֲלֹא (§ 24, 4.). הֲלֹא is also used elliptically for a whole sentence: הֲלֹא אִם תִּטִּיב is it not so? Gen. 4, 7.

2. אִם *if*, is an interrogative particle in indirect questions: as נִרְאָה אֶסְפָּרָחָה הַנֶּפֶץ let us see if the vine flourish; or in indirect disjunctive questions before the second member: as הֲאֵתָה זֶה בְּנִי עֲשׂוֹ אֶסְלֹא whether thou be my son Esau or not.

NOTE. The second member is but seldom introduced by אִם: מִי יֹדַע הַחֲבִים יְהִי אוֹ סָבָל Eccl. 2, 19. or by הֲ repeated: as הֲחֻזֵּק הוּא הַרְפָּה whether they are strong or weak, 4. Mos. 13, 18.

3. Sometimes the interrogative particle is wanting, and the question indicated by the collocation of the words, or by the tone of the voice: הֲאֵתָה זֶה art thou? עֹדְךָ מְחֻזֵּק בָּם wilt thou hold them still?

4. The answer „yes” is regularly expressed by a repetition of the word to be affirmed or denied: as הִישָׁרְבֵר הִישָׁרְבֵר is there any word from the Lord? And he said, There is, Jer. 37, 17.

§ 110. PARTICLES OF OPTATIVE SENTENCES.

1. לוֹ (negatively לֹא or לוֹלִי) O if! O that! utinam! It is coupled with the future: as לוֹ יִשְׁמָעֵאל יְחִיהֵה 1. Mos. 17, 18., with the jussive: לוֹ יְהִי כְדִבְרְךָ O that it might be according to thy word, 1. Mos. 30, 34., with the imperative: אֵךְ אֶסְאֲתָה לוֹ שְׁמָעֵנִי if thou wouldst only hear me! 1. Mos. 23, 18., with the elliptic participle: לוֹ עַמִּי שְׁמָעֵ לִי O that my people would hearken unto me, Ps. 81, 13. if the wish refer to the future. If referring to the past, to what should have happened, but has not, the perfect is employed, where we would use the pluperfect: as לוֹ מָתָנוּ O that we had been dead! O si mortui essemus! Sometimes אִם is used as an optative particle: as יִשְׂרָאֵל אִם תִּשְׁמָעֵ לִי O Israel, if thou wilt hearken unto me, Ps. 81, 9.

2. A wish is often expressed in the form of a question: as רַבִּים אָמְרִים מִי־יֵרָאוּ טוֹב many say, who will show us

any good, Ps. 4, 7. A peculiar formula of wishing, for *O that!* is: **מִי יִתֵּן** who will give, with following accusative: **מִי יִתֵּן עָרֶב** would it were even! 5. Mos. 28, 67.; with following infinitive: as **מִי־יָתֵן מוֹתֵנוּ** would that we had died, 2. Mos. 16, 3.; with following finite verb with or without **וְ**: as **מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם** O that there were such an heart in them! 5. Mos. 5, 26.; **מִי יִתֵּן יָדַעְתִּי** O that I knew! Job 23, 3.

§ 111. PARTICLES OF OBJECTIVE SENTENCES.

1. After the verbs of seeing, knowing, saying, hearing, believing etc. the sentence employed as the object is introduced by **כִּי** or less frequently by **אֲשֶׁר**: **רָאוּ כִּי לָכֹר** they saw that they had conquered, Jos. 8, 21.; **מִי הִגִּיד לָךְ כִּי** **אָמַרְתָּ** who told thee that thou wast naked? Gen. 3, 11. After verbs denoting the operations of the senses, the subject of the dependent clause becomes the object of the principal sentence, and is followed by the dependent clause with its introductory particle: **וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם כִּי טוֹב** instead of: **וַיֵּרָא אֱלֹהִים כִּי טוֹב הָאָדָם** (almost the Latin Accusat. before the Infin.)

2. **אֲשֶׁר יִכְלֶה יְהוָה** **אֲשֶׁר** that ye may know, that the Lord distinguishes, Ex. 11, 7. or **אֲשֶׁר אַתָּה** cf. (§ 96, 5.)

§ 112. PARTICLES OF FINAL SENTENCES.

Dependent sentences in which intention or purpose is expressed, take the particle: (a) **אֲשֶׁר יִטֵּב לָךְ** **אֲשֶׁר** that it may be well with thee, Deut. 6, 3., or the more precise **לְמַעַן**, **בְּעֵבוֹר** with or without **אֲשֶׁר**; as prepositions, they are connected with the infinitive, as conjunctions with the future: **אֲשֶׁר לֹא יֵרָאֶה** that he may not see. Ez. 12, 12.; **לְמַעַן אֲשֶׁר יֵצֵא** Gen. 18, 19.; **לְמַעַן** ib.; **בְּעֵבוֹר הִרְאֵתָה אֶת־כַּחֲסִי** Gen. 22, 30.; **בְּעֵבוֹר תִּהְיֶה־לִּי לְעֵרָה** Ex. 9, 16. (b) **ל** with the infinitive: **סָר לְרֹאוֹת** Ex. 3, 4. Ez. 12, 2. (c) **וְ**: and bring your youngest brother unto me **וְאָדָעָה** that I know, Gen. 42, 34. **קִוָּה לִיהְיוֹה וְיִשַׁע לָךְ** Prov. 20, 22. (d) **פֶּן** **יִשְׁלַח יָדוֹ** lest: **פֶּן יִשְׁלַח יָדוֹ** Gen. 3, 22. **לְבִלְתִּי אֲכַל־מִמֶּנּוּ** ib. 3, 11.

§ 113. PARTICLES OF INFERENTIAL SENTENCES.

Inferential sentences are usually introduced in English by *that*. In Hebrew *that* is expressed by: a) וְ as God is not a man וְיִכְזֹב that he lies. b) ל with infinitive: לְהַחְיֹת אֶת־נַפְשִׁי (thou hast magnified Thy mercy) in keeping alive my soul, 1. Mos. 19, 19. c) אֲשֶׁר יִכְבֶּה יְהוָה אֲשֶׁר לֹא־תוּכַל לְהַרְפֵּא the Lord will smite thee, that thou canst not be healed, Deut. 28, 27. d) כִּי after interrogatives: as מִהֲכֹחִי כִי אֵיחָל what is my strength, that I should hope. Job 6, 11.

§ 114. PARTICLES OF TEMPORAL SENTENCES.

a) The introductory וַיְהִי is of especial importance, as it occurs with the greatest frequency in adverbial sentences relating to time; b) the prefixes בַּ and בִּ with the infinitive (§ 106, 2.); c) וְ connected with the finite verb or participle: as, the angel came to the woman וַהֲיָא יוֹשֶׁבֶת while she was sitting; d) the conjunctions: כִּי הִחַרְשֵׁתִי בִּי when I kept silence, my bones withered, Ps. 32, 3. כַּאֲשֶׁר קָרַב אִם כָּלָה בְּצִיר אִם: 2. Mos. 32, 19. וַיְהִי כַּאֲשֶׁר קָרַב בְּמָרָם: בְּמָרָם. מָרָם. מָרָם since I came to Pharaoh, Ex. 5, 23. עַד אֲשֶׁר עַד בִּי, עַד: Jos. 2, 16. 2. Sam. 23, 10. Deut. 2, 14.

NOTE. Sometimes conjunctions denoting time are omitted:

הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא זַעֲרָה Gen. 19, 23.

§ 115. PARTICLES OF CAUSAL SENTENCES.

a) כִּי because: כִּי עָשִׂיתָ זֹאת Gen. 3, 14, 17. b) יֵעַן because, יֵעַן אֲשֶׁר Num. 20, 12. Gen. 22, 16. Num. 11, 20. אֲשֶׁר alone: אֲשֶׁר הוֹבִישׁ for the Lord dried up the waters of the Jordan, Jos. 2, 23. c) עַקֵּב בִּי, עַקֵּב because, because that: Num. 14, 24.; Gen. 22, 18.; 2. Sam. 12, 10. d) כִּי עַל־כֵּן Gen. 38, 26. e) וְ הֵם וְהוּא: אֲשֶׁר לוֹ הֵם וְהוּא Whose is the sea, for He made it, Ps. 95, 5.

§ 116. PARTICLES OF CONDITIONAL SENTENCES.

1. a) For conditional sentences the two particles אִם and

לו are used, or their negations: אם לא and לולי. אם in case the condition and consequence are real, לו when they are only presumed: ואם לא תלכי ... אם תלכי עמי ... if thou wilt go with me, then I will go, but if thou wilt not go with me, (then) I will not go, Jud. 4, 8. לו חפץ יהוה ... להמיתנו if the Lord were pleased to put us to death... Jud. 13, 23. Frequently the expression is elliptical, the subordinate sentence, expressing the consequence, being omitted, whereby לו gives an optative signification to the verb: לו־מיתנו בארץ מצרים would that we had died in the land of Egypt, Num. 14, 2. לו ישמעאל יחיה לפניך O that Ishmael might live before Thee, Gen. 17, 18.

אם with the preterite *immediately* following gives to the latter the signification of the *future perfect*: אם־גלחתי וקר: אם־מני כחי if I shall have been shaven, then my strength will depart from me, Jud. 16, 17.

b) כי if, supposed that: כי תקנה עבד עברי Ex. 21, 2.

NOTE I. אם is purely conditional, in כי the conditional idea is often incorporated with the clause of time. Compare Ex. 21, 2. 3, 5, 14, 18.

c) אשר תשמעו ... אשר the blessing, if ye obey ... Deut. 11, 27.

d) והן לא־יאמינו לי: הנה or הן if they will not believe me, Ex. 4, 1. הנה יהוה עשה ארבות. הנה if the Lord make windows in the heaven, 2. Ki. 7, 2.

e) ואמר־לי ואם יעזב = ועזב את אביו: ו ואם תמאן = ותמאן לשלחו Ex. 3, 13. ואם יאמרו = מה־שמו Ex. 4, 23.

f) כִּי with the inf. const.: Gen. 44, 30, 31. כִּבְאֵי

NOTE II. The conditional particle is frequently omitted: יפל: ... מצדה אלף (if) a thousand shall fall at thy side ... Ps. 91, 7.

2. The second member most frequently commences 1) without any particle: אם־נא מצאתי ... דברו נא if now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, Gen. 50. 4.; 2) with אם תלכי עמי והלכתי: ו

PARADIGMS.

A. PARTICLES WITH SUFFIXES.

ל to, sign of the dative.		ב in.	כ as, for which also כְּמוֹ, כְּמוֹ,	מִן, מִ.
<i>Sing.</i>				
1. c.	לִי to me	בִּי in me	כְּמוֹנִי as I	מִמֶּנִּי, poet. מִנִּי, from me
2.	{ m. לְךָ in p. לְךָ to thee.	בְּךָ in p. בְּךָ in thee	כְּמוֹךָ as thou	מִמְּךָ, in pause
	{ f. לְךָ	בְּךָ	—	כְּמוֹךָ, from thee מִמְּךָ
3.	{ m. לוֹ to him	בּוֹ in him	כְּמוֹהוּ as he	מִמֶּנּוּ, poet. מִנֶּהוּ, from him
	{ f. לָהּ to her	בָּהּ in her	כְּמוֹהָ as she	מִמֶּנָּה from her
<i>Plur.</i>				
1. c.	לָנוּ to us	בָּנוּ in us	כְּמוֹנוּ as we	מִמֶּנּוּ from us
2.	{ m. לָכֶם	בָּכֶם in you	כְּכֶם as ye, seldom כְּמוֹכֶם	מִכֶּם from you
	{ f. לָכֶן	—	—	מִכֶּן
3.	{ m. לָהֶם	בָּם in them	כְּהֶם, כְּהֵם, כְּמוֹהֶם as they	מִיָּהֶם, poet. מִנֶּהֶם, from them
	{ f. לָהֶן	בָּהֶן, בְּהֶן	— — —	מִיָּהֶן

את sign of the accusative.

את at, with.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. c.	אֹתִי, אֹתִי me	אֹתָנוּ us	אִתִּי at, with me	אִתָּנוּ with us
2.	{ m. אֹתְךָ, in p. אֹתְךָ thee	אֹתְכֶם you	אִתְּךָ, in p. אִתְּךָ with thee	אִתְּכֶם with you
	{ f. אֹתְךָ	—	אִתְּךָ	אִתְּכֶן
3.	{ m. אֹתּוֹ him	אֹתָם them	אִתּוֹ at, with him	אִתָּם with them
	{ f. אֹתָהּ her	אִתָּהּ	אִתָּהּ at, with her	אִתָּן

עִם with.

w. me w. thee w. him w. her w. us w. you w. them
עִמִּי, עִמָּךְ, in p. עִמָּךְ, עִמּוֹ, עִמָּה, עִמָּנוּ, עִמָּכֶם — עִמָּהֶם, עִמָּהֶן

			<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
			Transitive.	Intransitive.	
Pret.	3. m.		קָטַל*	יָכַל* כָּבַד*	נִקְטַל* קָטַל*
	3. f.		קָטְלָה	יָכְלָה כָּבְדָה	נִקְטְלָה קָטְלָה
	2. m.		קָטַלְתָּ	יָכַלְתָּ כָּבַדְתָּ	נִקְטַלְתָּ קָטַלְתָּ
	2. f.		קָטַלְתְּ	יָכַלְתְּ כָּבַדְתְּ	נִקְטַלְתְּ קָטַלְתְּ
	1. c.		קָטַלְתִּי	יָכַלְתִּי ¹ כָּבַדְתִּי	נִקְטַלְתִּי קָטַלְתִּי
Plur.	3.		קָטְלוּ	יָכְלוּ ² כָּבְדוּ	נִקְטְלוּ קָטְלוּ
	2. m.		קָטַלְתֶּם	יָכַלְתֶּם כָּבַדְתֶּם	נִקְטַלְתֶּם קָטַלְתֶּם
	2. f.		קָטַלְתֶּן	יָכַלְתֶּן כָּבַדְתֶּן	נִקְטַלְתֶּן קָטַלְתֶּן
	1. c.		קָטַלְנוּ	יָכַלְנוּ כָּבַדְנוּ	נִקְטַלְנוּ קָטַלְנוּ
Inf. const.			קָטַל* absol.	הִקְטַל* (קָטוּל)	קָטַל* (נִקְטוּל) (וְהִקְטַל)
Imp.	m.		קָטַל	כָּבַד*	הִקְטַל קָטַל
	f.		קָטְלִי	כָּבְדִי	הִקְטְלִי קָטְלִי
Plur.	m.		קָטְלוּ	כָּבְדוּ	הִקְטְלוּ קָטְלוּ
	f.		קָטְלֶנָה	כָּבְדֶנָה	הִקְטְלֶנָה קָטְלֶנָה
Fut.	3. m.		יִקְטַל	יִכְבַּד	יִקְטַל יִקְטַל
	3. f.		תִּקְטַל	תִּכְבַּד	תִּקְטַל תִּקְטַל
	2. m.		תִּקְטַל	תִּכְבַּד	תִּקְטַל תִּקְטַל
	2. f.		תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי תִּקְטְלִי
	1. c.		אִקְטַל	אִכְבַּד	אִקְטַל אִקְטַל
Plur.	3. m.		יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ יִקְטְלוּ
	3. f.		תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַלְנָה תִּקְטַלְנָה
	2. m.		תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ תִּקְטְלוּ
	2. f.		תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַלְנָה תִּקְטַלְנָה
	1. c.		נִקְטַל	נִכְבַּד	נִקְטַל נִקְטַל
			אִקְטַלְה		אִקְטַלְה אִקְטַלְה
The length. Fut. (Optative)			אִקְטַלְה		אִקְטַלְה אִקְטַלְה
Fut. apoc. (Jussive)			—		— אִקְטַלְה אִקְטַלְה
Part. act.			קָטַל pass.		נִקְטַל מִקְטַל
			יָכַלְתִּי ¹ in p.	יָכְלוּ ² in p.	

Pual.

Hiphil.

Hophal.

Hithpael.

קָטַל*	הִקְטִיל*	הִקְטַל*	הִתְקַטַּל*
קָטְלָה	הִקְטִילָה	הִקְטַלָּה	הִתְקַטַּלָּה
קָטַלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ

הִתְקַטַּל* (הִקְטַל) הִקְטַל (הִקְטַל) הִקְטִיל* (קָטַל) קָטַל

	הִקְטַל		הִתְקַטַּל
wanting.	הִקְטִיל	wanting.	הִתְקַטַּל
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטַלְנָה		הִתְקַטַּלְנָה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטְלִי	תִּקְטִילִי	תִּקְטְלִי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	אִקְטִילָה		אִתְקַטַּלָּה
	יִקְטַל		

מִתְקַטַּל (מִקְטַל) מִקְטַל מִקְטִיל מִקְטַל

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	עָמַד * עָמַדָּה	נָעַמַד * נָעַמַדָּה	הָעִמִּיד * הָעִמִּידָּה	הָעִמַּד * הָעִמַּדָּה
3. f.	עָמַדָּה	נָעַמַדָּה	הָעִמִּידָּה	הָעִמַּדָּה
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעִמִּדְתָּ	הָעִמַּדְתָּ
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעִמִּדְתְּ	הָעִמַּדְתְּ
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעִמִּדְתִּי	הָעִמַּדְתִּי
Plur. 3.	עָמְדוּ	נָעַמְדוּ	הָעִמְדוּ	הָעִמְדוּ
2. m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם
2. f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ

Inf. const. *עָמַד (הָעִמִּיד) *הָעִמִּיד (נָעַמַד) *נָעַמַד (עָמַד) abs. *עָמַד

Imp. m.	עָמַד	חֻזַּק	הָעִמַּד	הָעִמַּד	wanting.
f.	עָמְדִי	חֻזְקִי	הָעִמְדִי	הָעִמְדִי	
Plur. m.	עָמְדוּ	חֻזְקוּ	הָעִמְדוּ	הָעִמְדוּ	
f.	עָמְדֶנָּה	חֻזְקֶנָּה	הָעִמְדֶנָּה	הָעִמְדֶנָּה	
Fut. 3. m.	יָעַמַּד	יִחְזַק	יָעַמַּד	יָעַמִּיד	יָעַמַּד
3. f.	תָּעַמַּד	תִּחְזַק	תָּעַמַּד	תָּעַמִּיד	תָּעַמַּד
2. m.	תָּעַמַּד	תִּחְזַק	תָּעַמַּד	תָּעַמִּיד	תָּעַמַּד
2. f.	תָּעַמְדִי	תִּחְזְקִי	תָּעַמְדִי	תָּעַמִּידִי	תָּעַמְדִי
1. c.	אָעַמַּד	אִחְזַק	אָעַמַּד	אָעַמִּיד	אָעַמַּד
Plur. 3. m.	יָעַמְדוּ	יִחְזְקוּ	יָעַמְדוּ	יָעַמִּידוּ	יָעַמְדוּ
3. f.	תָּעַמְדֶנָּה	תִּחְזְקֶנָּה	תָּעַמְדֶנָּה	תָּעַמִּידֶנָּה	תָּעַמְדֶנָּה
2. m.	תָּעַמְדוּ	תִּחְזְקוּ	תָּעַמְדוּ	תָּעַמִּידוּ	תָּעַמְדוּ
2. f.	תָּעַמְדֶנָּה	תִּחְזְקֶנָּה	תָּעַמְדֶנָּה	תָּעַמִּידֶנָּה	תָּעַמְדֶנָּה
1. c.	נָעַמַּד	נִחְזַק	נָעַמַּד	נָעַמִּיד	נָעַמַּד

Fut. apoc. (Jussive)

יָעַמַּד

Part. act. עָמַד pass. עָמֻד נָעַמַּד מְעַמִּיד מְעַמַּד

Kal. *Niphal.* *Piel.* *Pual.* *Hithpael.*

Pret. 3. m.	שָׁחַט	נִשְׁחַט	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
3. f.	שָׁחְטָה	נִשְׁחַטָּה	בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה
2. m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
Plur. 3. c.	שָׁחֲטוּ	נִשְׁחַטּוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכַּתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם
2. f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בִּרְכַּתֶּן	בִּרְכַּתֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ

Inf.	שָׁחַט	הִשְׁחַט	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
Inf. absol.	שָׁחוּט	נִשְׁחַט	בִּרוּךְ		

Imp. m.	שָׁחַט	הִשְׁחַט	בִּרַךְ		הִתְבָּרַךְ
f.	שָׁחְטִי	הִשְׁחַטִּי	בִּרְכִי	wanting.	הִתְבָּרְכִי
Plur. m.	שָׁחֲטוּ	הִשְׁחַטּוּ	בִּרְכוּ		הִתְבָּרְכוּ
f.	שָׁחַטְנָה	הִשְׁחַטְנָה	בִּרְכָנָה		הִתְבָּרְכָנָה

Fut. 3. m.	יִשְׁחַט	יִשְׁחַט	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
3. f.	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2. m.	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תִּבְרַכְתָּ	תִּבְרַכְתָּ	תִּתְבָּרַכְתָּ
2. f.	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תִּבְרַכְתְּ	תִּבְרַכְתְּ	תִּתְבָּרַכְתְּ
1. c.	אֶשְׁחַט	אֶשְׁחַט	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
Plur. 3. m.	יִשְׁחַטּוּ	יִשְׁחַטּוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תִּבְרַכּוּ	תִּבְרַכּוּ	תִּתְבָּרַכּוּ
2. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
1. c.	נִשְׁחַט	נִשְׁחַט	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

Part.	שָׁחַט	נִשְׁחַט	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ
pass.	שָׁחוּט				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	שָׁמַע	נִשְׁמַע	שָׁמַע
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
Plur. 2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
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Inf.	שָׁמַע	הִשְׁמַע	שָׁמַע
Inf. absol.	שָׁמוּעַ	נִשְׁמַע	שָׁמַע
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Imp. m.	שָׁמַע	הִשְׁמַע	שָׁמַע
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
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Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. f.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
1. c.	אִשְׁמַע	אִשְׁמַע	אִשְׁמַע
Plur. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה
1. c.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<hr/>			
Fut. with. Suff.	יִשְׁמַעְנִי		
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Part. act.	שָׁמוּעַ	נִשְׁמַע	מִשְׁמַע

<i>Psal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpacl.</i>
שָׁמַע*	הִשְׁמִיעַ*	הִשְׁמַע*	הִשְׁתַּמַּע*
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה	הִשְׁתַּמַּעָה
שָׁמַעַתְּ	הִשְׁמִיעַתְּ	הִשְׁמַעַתְּ	הִשְׁתַּמַּעַתְּ
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַע	הִשְׁמִיעַ*	הִשְׁמַע	הִשְׁתַּמַּע
—	הִשְׁמַע	הִשְׁמַע	הִשְׁתַּמַּע
wanting.	הִשְׁמַע הִשְׁמִיעַי הִשְׁמִיעוּ הִשְׁמַעְנָה	wanting.	הִשְׁתַּמַּע — — —
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמָעִי	תִּשְׁמִיעִי	תִּשְׁמָעִי	תִּשְׁתַּמָּעִי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמָעוּ	יִשְׁמִיעוּ	יִשְׁמָעוּ	יִשְׁתַּמָּעוּ
תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמָעוּ	תִּשְׁמִיעוּ	תִּשְׁמָעוּ	תִּשְׁתַּמָּעוּ
תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע
Fut. apoc.	יִשְׁמַע		
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמַּע

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.		מָצָא	נִמְצָא	מָצָא
3. f.		מָצְאָה	נִמְצְאָה	מָצְאָה
2. m.		מָצַאתָ	נִמְצַאתָ	מָצַאתָ
2. f.		מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ
1. c.		מָצַאתִי	נִמְצַאתִי	מָצַאתִי
Plur. 3. c.		מָצְאוּ	נִמְצְאוּ	מָצְאוּ
2. m.		מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
2. f.		מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
1. c.		מָצַאנוּ	נִמְצַאנוּ	מָצַאנוּ
Inf.		מִצֵּא abs. (מִצּוֹא)	*הַמִּצֵּא (נִמְצָא)	*מִצֵּא (מִצּוֹא)
Imp. m.		מִצֵּא	הַמִּצֵּא	מִצֵּא
f.		מִצֵּאִי	הַמִּצֵּאִי	מִצֵּאִי
Plur. m.		מִצֵּאוּ	הַמִּצֵּאוּ	מִצֵּאוּ
f.		מִצֵּאָנָה	הַמִּצֵּאָנָה	מִצֵּאָנָה
Fut. 3. m.		יִמְצֵא	יִמְצָא	יִמְצֵא
3. f.		תִּמְצָא	תִּמְצָא	תִּמְצָא
2. m.		תִּמְצָא	תִּמְצָא	תִּמְצָא
2. f.		תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
1. c.		אֶמְצָא	אֶמְצָא	אֶמְצָא
Plur. 3. m.		יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.		תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה
2. m.		תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.		תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה
1. c.		נִמְצָא	נִמְצָא	נִמְצָא
Fut. apoc. (Jussive)				
Fut. with Suff.				יִמְצְאָנִי
Part. act.		מִצֵּא pass. מִצּוֹא	נִמְצָא	מִמְצָא

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpacl.</i>
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מִצָּאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מִצָּאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתָן	הִמְצִיאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מִצָּאֵנוּ	הִמְצִיאוּנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ

מִצָּא	abs. (הִמְצָא) הִמְצִיא *	הִתְמַצָּא
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wanting.	הִמְצָא הִמְצִיָּא הִמְצִיאוּ הִמְצָאָה	wanting.	הִתְמַצָּא הִתְמַצָּאִי הִתְמַצָּאוּ הִתְמַצָּאָה
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יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
יִתְמַצָּא	יִתְמַצָּא	יִתְמַצָּא	יִתְמַצָּא
אִתְמַצָּא	אִתְמַצָּא	אִתְמַצָּא	אִתְמַצָּא
יִתְמַצָּאוּ	יִתְמַצָּאוּ	יִתְמַצָּאוּ	יִתְמַצָּאוּ
תִּתְמַצָּאָה	תִּתְמַצָּאָה	תִּתְמַצָּאָה	תִּתְמַצָּאָה
תִּתְמַצָּאוּ	תִּתְמַצָּאוּ	תִּתְמַצָּאוּ	תִּתְמַצָּאוּ
תִּתְמַצָּאָה	תִּתְמַצָּאָה	תִּתְמַצָּאָה	תִּתְמַצָּאָה
נִתְמַצָּא	נִתְמַצָּא	נִתְמַצָּא	נִתְמַצָּא

יִמְצָא

יִמְצִיָּא

מִתְמַצָּא

מִתְמַצָּא

מִתְמַצָּא

מִתְמַצָּא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	אָכַל	נֶאֱכַל	הֵאָכִיל	הִאָכַל

Like the Verb Pe Guttural, in Paradigm C.

Inf.		אָכַל abs. (אָכּוּל)	הֵאָכַל (הֵאָכּוּל)	הֵאָכִיל	הִאָכַל
Imp.	m.	אָכַל	הֵאָכַל	הֵאָכִיל	
	f.	אָכְלִי	etc.	etc.	wanting.
Plur.	m.	אָכְלוּ			
	f.	אָכְלָנָה			
Fut.	3. m.	יֹאכַל (יֹאכּוּל in p.)	יֵאָכַל	יֵאָכִיל	יִאָכַל
	3. f.	תֹּאכַל			
	2. m.	תֹּאכַל			
	2. f.	תֹּאכְלִי	etc.	etc.	etc.
	1. c.	אָכַל			
Plur.	3. m.	יֹאכְלוּ			
	3. f.	תֹּאכְלָנָה			
	2. m.	תֹּאכְלוּ			
	2. f.	תֹּאכְלָנָה			
	1. c.	נֹאכַל			
Fut. Vav Conv.		וַיֹּאכַל, וַיֵּאָכַל			
Part. act.		אֹכֵל pass.	נֹאכֵל	מֵאָכִיל	מִאָכַל

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	נָגַשׁ*	נִגַּשׁ*	הִגִּישׁ*	הֻגַּשׁ*
3. f.		נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2. m.	etc.	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הֻגַּשְׁתָּ
2. f.		נִגַּשְׁתְּ	הִגִּישְׁתְּ	הֻגַּשְׁתְּ
1. c.	regular.	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הֻגַּשְׁתִּי
Plur. 3.		נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
2. m.		נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הֻגַּשְׁתֶּם
2. f.		נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הֻגַּשְׁתֶּן
1. c.		נִגַּשְׁנוּ	הִגִּישְׁנוּ	הֻגַּשְׁנוּ

Inf. constr. הַגִּישׁ (הַגִּישׁ) הִגִּישׁ* (הִגְּשׁ) הֻגַּשׁ* (נְגַשׁ) abs. נִגַּשְׁתָּ

Imp. m.	נָגַשׁ*	הִנְגַּשׁ	הִגִּישׁ	wanting.
f.	נִגְּשִׁי	הִנְגְּשִׁי	הִגִּישִׁי	
Plur. m.	נִגְּשׁוּ	הִנְגְּשׁוּ	הִגִּישׁוּ	
f.	נִגְּשֶׁנָּה	הִנְגְּשֶׁנָּה	הִגִּישֶׁנָּה	

Fut. 3. m.	יִגַּשׁ	יִנְגַּשׁ	יִגִּישׁ	יֻגַּשׁ
3. f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תֻּגַּשׁ
2. m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תֻּגַּשׁ
2. f.	תִּגְּשִׁי	תִּנְגְּשִׁי	תִּגִּישִׁי	תֻּגְּשִׁי
1. c.	אֶגַּשׁ	אֶנְגַּשׁ	אֶגִּישׁ	אֻגַּשׁ
Plur. 3. m.	יִגְּשׁוּ	יִנְגְּשׁוּ	יִגִּישׁוּ	יֻגְּשׁוּ
3. f.	תִּגְּשֶׁנָּה	תִּנְגְּשֶׁנָּה	תִּגִּישֶׁנָּה	תֻּגְּשֶׁנָּה
2. m.	תִּגְּשׁוּ	תִּנְגְּשׁוּ	תִּגִּישׁוּ	תֻּגְּשׁוּ
2. f.	תִּגְּשֶׁנָּה	תִּנְגְּשֶׁנָּה	תִּגִּישֶׁנָּה	תֻּגְּשֶׁנָּה
1. c.	נִגַּשׁ	נִנְגַּשׁ	נִגִּישׁ	נֻגַּשׁ

The length. Fut. אֶנְגַּשָּׁה אֶנְגַּפָּה אֶנְגִּישָּׁה
Fut. apoc. יִגַּשׁ

Part. act. מְגַשֵּׁשׁ נִגַּשׁ נִגְּשִׁי נִגְּשָׁה מְגִישׁ מְגִישָׁה

		<i>Kal.</i>		<i>Niphal.</i>
Pret. 3. m.		יָשַׁב*		נוֹשַׁב*
3. f.		יָשְׁבָה		נוֹשְׁבָה
2. m.		יָשַׁבְתָּ		נוֹשַׁבְתָּ
2. f.		יָשַׁבְתְּ		נוֹשַׁבְתְּ
1. c.		יָשַׁבְתִּי		נוֹשַׁבְתִּי
Plur. 3. c.		יָשְׁבוּ		נוֹשְׁבוּ
2. m.		יָשַׁבְתֶּם		נוֹשַׁבְתֶּם
2. f.		יָשַׁבְתֶּן		נוֹשַׁבְתֶּן
1. c.		יָשַׁבְנוּ		נוֹשַׁבְנוּ
Inf.		יֹסֵד (יָשׁוּב) abs. שֵׁבַת		הוֹשֵׁב*
Imp. m.		יֹשֵׁב*	יִרְשׁ	הוֹשֵׁב
f.		יֹשְׁבִי	יִרְשִׁי	הוֹשְׁבִי
Plur. m.		יֹשְׁבוּ	יִרְשׁוּ	הוֹשְׁבוּ
f.		יֹשְׁבָנָה	יִרְשְׁנָה	הוֹשְׁבָנָה
Fut. 3. m.		יָשַׁב	יִירְשׁ	יִוֹשֵׁב
3. f.		תֵּשַׁב	תִּירְשׁ	תִּוֹשֵׁב
2. m.		תֵּשַׁב	תִּירְשׁ	תִּוֹשֵׁב
2. f.		תֵּשְׁבִי	תִּירְשִׁי	תִּוֹשְׁבִי
1. c.		אֵשַׁב	אִירְשׁ	אִוֹשֵׁב
Plur. 3. m.		יָשְׁבוּ	יִירְשׁוּ	יִוֹשְׁבוּ
3. f.		תֵּשְׁבָנָה	תִּירְשְׁנָה	תִּוֹשְׁבָנָה
2. m.		תֵּשְׁבוּ	תִּירְשׁוּ	תִּוֹשְׁבוּ
2. f.		תֵּשְׁבָנָה	תִּירְשְׁנָה	תִּוֹשְׁבָנָה
1. c.		נֵשַׁב	נִירְשׁ	נִוֹשֵׁב
Fut. apoc. (Jussive)				
Fut. with Vav Conv.		וַיֵּשֶׁב		
Part. act.		יֹשֵׁב	יֹשׁוֹב pass.	נוֹשֵׁב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב*	הוֹשֵׁב*	יָטַב*	הִיטִיב*
הוֹשִׁיבָה	הוֹשֵׁבָה	regular.	הִיטִיבָה
הוֹשִׁבֶת	הוֹשֵׁבֶת		הִיטִבֶת
הוֹשִׁבֶת	הוֹשֵׁבֶת		הִיטִבֶת
הוֹשִׁבְתִּי	הוֹשֵׁבְתִּי		הִיטִבְתִּי
הוֹשִׁיבו	הוֹשִׁיבו		הִיטִיבו
הוֹשִׁבְתֶּם	הוֹשֵׁבְתֶּם		הִיטִבְתֶּם
הוֹשִׁבְתָּן	הוֹשֵׁבְתָּן		הִיטִבְתָּן
הוֹשִׁיבֻּ	הוֹשִׁיבֻּ		הִיטִיבֻּ
הוֹשִׁיב abs. (הוֹשֵׁב, הוֹשִׁיב)	הוֹשֵׁב	יָטַב (יָטוּב)	הִיטִיב (הִיטֵב)
הוֹשֵׁב	wanting.	יָטַב*	הִיטֵב
הוֹשִׁיבִי		יָטַבִּי	הִיטִיבִי
הוֹשִׁיבו		יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטַבְּהָ	הִיטִיבָהּ
יֹשֵׁב	יֹשֵׁב	יָטַב	יִיטִיב
תֹּשֵׁב	תֹּשֵׁב	תִּיטַב	תִּיטִיב
תֹּשֵׁב	תֹּשֵׁב	תִּיטַב	תִּיטִיב
תֹּשִׁיבִי	תֹּשִׁיבִי	תִּיטַבִּי	תִּיטִיבִי
אֹשֵׁב	אֹשֵׁב	אִיטַב	אִיטִיב
יֹשִׁיבו	יֹשִׁיבו	יִיטַבוּ	יִיטִיבוּ
תֹּשִׁיבָה	תֹּשִׁיבָה	תִּיטַבְּהָ	תִּיטִיבָהּ
תֹּשִׁיבו	תֹּשִׁיבו	תִּיטַבוּ	תִּיטִיבוּ
תֹּשִׁיבָה	תֹּשִׁיבָה	תִּיטַבְּהָ	תִּיטִיבָהּ
נוֹשִׁיב	נוֹשֵׁב	נִיטַב	נִיטִיב
יֹשֵׁב	וּיֹשֵׁב	וַיִּיטַב, וַיִּיטַב	
וּיֹשֵׁב			
מוֹשִׁיב	מוֹשֵׁב	יָטַב, יָטוּב	מִיטִיב

		<i>Kal.</i>	<i>Niphal.</i>
Pret. 3. m.		סָב	נָסַב
3. f.		סָבָה	נָסְבָה
2. m.		סָבוֹת	נָסְבוֹת
2. f.		סָבוֹת	נָסְבוֹת
1. c.		סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.		סָבוּ	נָסְבוּ
2. m.		סָבוֹתֶם	נָסְבוֹתֶם
2. f.		סָבוֹתֵינָן	נָסְבוֹתֵינָן
1. c.		סָבוֹנוּ	נָסְבוֹנוּ
<hr/>			
Inf. constr.		סָב (סָבוֹב) abs. *סָב	הִסָּב (הִסָּבוֹב) *הִסָּב
<hr/>			
Imp. m.		סֵב	הִסֵּב
f.		סֵבִי	הִסֵּבִי
Plur. m.		סֵבוּ	הִסֵּבוּ
f.		סֵבֶינָה	הִסֵּבֶינָה
<hr/>			
Fut. 3. m.		יָסֵב	יָסֵב
3. f.		תָּסֵב	תָּסֵב
2. m.		תָּסֵב	תָּסֵב
2. f.		תָּסֵבִי	תָּסֵבִי
1. c.		אָסֵב	אָסֵב
Plur. 3. m.		יָסְבוּ	יָסְבוּ
3. f.		תָּסֵבֶינָה	תָּסֵבֶינָה
2. m.		תָּסְבוּ	תָּסְבוּ
2. f.		תָּסֵבֶינָה	תָּסֵבֶינָה
1. c.		נָסֵב	נָסֵב
<hr/>			
Fut. with Vav Conv.		וַיָּסֵב	
<hr/>			
Fut. with Suff.		יָסְבִי	
<hr/>			
Part. act.		סוֹבֵב	נֹסֵב
		pass. סָבוֹב	

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pual.</i>
הִסֵּב*	הוֹסֵב*	סוֹבֵב*	סוֹבֵב*
הִסְבָּה	הוֹסְבָה	סוֹבְבָה	סוֹבְבָה
הִסְבוֹת	הוֹסְבוֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבוֹת	הוֹסְבוֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבוֹתִי	הוֹסְבוֹתִי	סוֹבְבֹתִי	סוֹבְבֹתִי
הִסְבוּ	הוֹסְבוּ	סוֹבְבוּ	סוֹבְבוּ
הִסְבוֹתָם	הוֹסְבוֹתָם	סוֹבְבָתָם	סוֹבְבָתָם
הִסְבוֹתָן	הוֹסְבוֹתָן	סוֹבְבָתָן	סוֹבְבָתָן
הִסְבוּנוּ	הוֹסְבוּנוּ	סוֹבְבָנוּ	סוֹבְבָנוּ
הִסֵּב*	הוֹסֵב	סוֹבֵב	סוֹבֵב
הִסֵּב		סוֹבֵב	
הִסְבִּי		סוֹבְבִי	
הִסְבוּ	wanting.	סוֹבְבוּ	wanting.
הִסְבִּינָה		סוֹבְבָנָה	
יִסֵּב	יֹוֹסֵב	יִסּוֹבֵב	יִסּוֹבֵב
תִּסֵּב	תוֹיֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסֵּב	תוֹיֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסְבִּי	תוֹסְבִי	תִּסּוֹבְבִי	תִּסּוֹבְבִי
אִסֵּב	אֹוֹסֵב	אִסּוֹבֵב	אִסּוֹבֵב
יִסְבוּ	יֹוֹסְבוּ	יִסּוֹבְבוּ	יִסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבָנָה	תִּסּוֹבְבָנָה
תִּסְבוּ	תוֹסְבוּ	תִּסּוֹבְבוּ	תִּסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבָנָה	תִּסּוֹבְבָנָה
נִסֵּב	נֹוֹסֵב	נִסּוֹבֵב	נִסּוֹבֵב
וַיִּסֵּב			
יִסְבְּנוּ (יִסְבְּכֶם)		יִסּוֹבְבְנוּ	
מִסֵּב	מוֹסֵב	מִסּוֹבֵב	מִסּוֹבֵב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	קָם *	נָקוּם *	הִקִּים *	הוּקָם *
3. f.	קָמָה	נָקוּמָה	הִקִּמָּה	הוּקְמָה
2. m.	קָמַת	נָקוּמוֹת	הִקִּימוֹת	הוּקְמָת
2. f.	קָמַת	נָקוּמוֹת	הִקִּימוֹת	הוּקְמַת
1. c.	קָמַתִּי	נָקוּמוֹתִי	הִקִּימוֹתִי	הוּקְמַתִּי
Plur. 3. c.	קָמוּ	נָקוּמוּ	הִקִּימוּ	הוּקְמוּ
2. m.	קָמְתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם	הוּקְמַתֶם
2. f.	קָמְתֶן	נָקוּמוֹתֶן	הִקִּימוֹתֶן	הוּקְמַתֶן
1. c.	קָמְנוּ	נָקוּמוֹנוּ	הִקִּימוֹנוּ	הוּקְמְנוּ
Inf. const.	קוֹם abs. (קום) *	הִקּוֹם *	הִקִּים (הָקִים) *	הוּקָם (הָקָם) *
Imp. m.	קוּם	הִקּוּם	הִקִּם	
f.	קִימִי	הִקִּימִי	הִקִּימִי	wanting.
Plur. m.	קִימוּ	הִקִּימוּ	הִקִּימוּ	
f.	קִימְנָה	הִקִּימְנָה	הִקִּימְנָה	
Fut. 3. m.	יָקוּם	יִקּוּם	יִקִּים	יִהְיֶה
3. f.	תִּקּוּם	תִּקּוּם	תִּקִּים	תִּהְיֶה
2. m.	תִּקּוּם	תִּקּוּם	תִּקִּים	תִּהְיֶה
2. f.	תִּקּוּמִי	תִּקּוּמִי	תִּקִּימִי	תִּהְיֶה
1. c.	אֶקּוּם	אֶקּוּם	אֶקֶם	אֶהְיֶה
Plur. 3. m.	יִקּוּמוּ	יִקּוּמוּ	יִקִּימוּ	יִהְיוּ
3. f.	תִּקּוּמֶינָה	תִּקּוּמֶינָה	תִּקִּימֶינָה	תִּהְיוּ
2. m.	תִּקּוּמוּ	תִּקּוּמוּ	תִּקִּימוּ	תִּהְיוּ
2. f.	תִּקּוּמֶינָה	תִּקּוּמֶינָה	תִּקִּימֶינָה	תִּהְיוּ
1. c.	נִקּוּם	נִקּוּם	נִקִּים	נִהְיֶה
Fut. apoc.	יָקֻם		יִקֻּם	
conv.	וַיִּקֻּם	וַיִּקֻּם	וַיִּקֻּם	
Fut. with suff.	יִקּוּמִי		יִקִּימִי	
Part. act.	קָם pass.	נָקוּם קוּם	מִקִּים	מוּקָם

<i>Piel.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים*	קוּמִים*	בִּין*	בִּין*	נְבוּז*
קוּמְמָה	קוּמְמָה	בִּנָּה	בִּנָּה	נְבוּנָה
קוּמְמַת	קוּמְמַת	בִּנֵּת	בִּינוֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	בִּנֵּת	בִּינוֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	בִּנֵּתִי	בִּינוֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	בָּנוּ	בִּינוּ	נְבוּנוּ
קוּמְמַתֶּם	קוּמְמַתֶּם	בִּנְתֶּם	בִּינוֹתֶם	נְבוּנוֹתֶם
קוּמְמַתֶּן	קוּמְמַתֶּן	בִּנְתֶּן	בִּינוֹתֶן	נְבוּנוֹתֶן
קוּמְמֵנוּ	קוּמְמֵנוּ	בָּנוּ	בִּינוּנוּ	נְבוּנוּנוּ
קוּמִים	קוּמִים	בִּין*	(בִּין)	הַבוּז*
קוּכִים	wanting.	בִּין		הַבוּז
קוּכְמִי		בִּינִי		הַקּוּס as
קוּכְמוֹ		בִּינּוּ		—
קוּמְמָנָה		—		—
יְקוּמִים	יְקוּמִים	יְבִין		יְבוּז
תְּקוּמִים	תְּקוּמִים	תְּבִין		יְקוּס as
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמְמִי	תְּקוּמְמִי	תְּבִינִי		
אֲקוּמִים	אֲקוּמִים	אֲבִין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		יְבִין		
		וְיָבִין		
		יְבִינִי		
מְקוּמִים	מְקוּמִים	בּוּז	בּוּז	נְבוּז

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	גָּלָה*	נִגְלָה*	גָּלָה*
3. f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ (גָּלִיתָ)
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
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Inf. constr.	גָּלוֹת abs. (גָּלָה) (poet. גָּלוּ)	הַגָּלוֹת (נִגְלָה)	גָּלוֹת (גָּלָה)
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Imp. m.	גָּלָה*	הַגָּלָה*	גָּלָה*
f.	גָּלִי	הַגָּלִי	גָּלִי
Plur. m.	גָּלוּ	הַגָּלוּ	גָּלוּ
f.	גָּלִינָה	הַגָּלִינָה	גָּלִינָה
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Fut. 3. m.	יִגְלָה	יִנְגְלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְלִי	תִּגְלִי
1. c.	אֶגְלָה	אֶנְגְלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְלִינָה	תִּגְלִינָה
1. c.	נִגְלָה	נִנְגְלָה	נִגְלָה
<hr/>			
Fut. apoc.	יָגֵל	יָנֵגֵל	יָגֵל
<hr/>			
Fut. with Suff.	יִגְלֵנִי		יִגְלֵנִי
<hr/>			
Part. act.	גָּלָה pass. גָּלוּי	נִגְלָה	מִגְלָה

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpacl.</i>
גלה*	הגלה*	הגלה*	התגלה*
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית (הגלית)	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליחם	הגליחם	הגליחם	התגליחם
גליחן	הגליחן	הגליחן	התגליחן
גלינו	הגלינו	הגלינו	התגלינו

(התגלה) התגלות (הגלה) הגלות (גלה) גלות

wanting.	הגלה*	wanting.	התגלה
	הגלי		התגלי
	הגלו		התגלו
	הגלינה		התגלינה

יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה

יגל

יתגל

יגלני

מגלה

מגלה

מגלה

מתגלה

SUFFIXES for		1 <i>Sing.</i>	2 <i>Sing. m.</i>	2. <i>Sing. f.</i>	3. <i>Sing. m.</i>
Pret. Kal.	3. m.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ } קָטְלוּ }
	3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }
	2. m.	קָטַלְתִּנִּי } קָטַלְתִּנִּי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }
	2. f.	קָטַלְתִּנִּי	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }
	1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו
Plur.	3. c.	קָטַלְנוּ	קָטַלְיָךְ	קָטַלְיָךְ	קָטַלְהוּ
	2. m.	קָטַלְתִּנִּי	—	—	קָטַלְתֶּהוּ
	1. c.	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ
Inf. Kal.	suff. nom.	קָטַלִּי }	קָטַלְךָ }	קָטַלְךָ	קָטְלוּ
	suff. verb.	קָטַלְנִי }	קָטַלְךָ }	קָטַלְךָ	קָטְלוּ
Imp. Kal.		קָטַלְנִי	—	—	קָטַלְהוּ
Fut. Kal.	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ
	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ
	3. m. with Nun epenthetic Plur.	יִקְטַלְנוּ	יִקְטַלְיָךְ	יִקְטַלְיָךְ	יִקְטַלְהוּ
Pret. Piel.		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ

3. *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ
קָטְלֵתוּ	קָטְלֵתֶם	קָטְלֵתֶכֶן	קָטְלֵתְכֶם	קָטְלֵתָנוּ	קָטְלֵתָהּ
קָטְלֵתוּ	קָטְלֵתֶם	—	—	קָטְלֵתָנוּ	קָטְלֵתָהּ
קָטְלֵתִין	קָטְלֵתִים	—	—	קָטְלֵתֵינוּ	קָטְלֵתֶיהָ
קָטְלֵתִין	קָטְלֵתִים	קָטְלֵתֵיכֶן	קָטְלֵתֵיכֶם	—	קָטְלֵתֶיהָ
קָטְלוּ	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	קָטְלוּנוּ	קָטְלוּהָ
קָטְלוּ	קָטְלוּם	—	—	קָטְלוּתָנוּ	קָטְלוּתָהּ
קָטְלוּ	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	—	קָטְלוּהָ

קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ
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—	קָטְלָם	—	—	קָטְלָנוּ	קָטְלָהּ } קָטְלָהּ }
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יָקְטְלוּ	יָקְטְלָם	יָקְטְלֶכֶן	יָקְטְלָכֶם	יָקְטְלָנוּ	יָקְטְלָהּ } יָקְטְלָהּ }
יָקְטְלוּ	יָקְטְלוּם	יָקְטְלוּכֶן	יָקְטְלוּכֶם	יָקְטְלוּנוּ	יָקְטְלוּהָ

קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ
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1. Declension.		S E C O N D		
		I.	II.	III.
Sing. absol.	hero גִּבּוֹר	hand יָד	star כּוֹכַב	name שֵׁם
— constr.	גִּבּוֹר	יָד	כּוֹכַב	שֵׁם
Light Suffixes.	גִּבּוֹרִי	יָדִי	כּוֹכְבִי	שְׁמִי
	גִּבּוֹרְךָ	יָדְךָ	כּוֹכְבְּךָ	שְׁמְךָ
Grave Suffixes.	גִּבּוֹרֶכֶם	יָדֵכֶם	כּוֹכְבֵיכֶם	שְׁמֵיכֶם
Plur. absol.	גִּבּוֹרִים	יָדִים ^{Du.} יָדַי	כּוֹכְבִים	שְׁמוֹת
— constr.	גִּבּוֹרֵי	יָדֵי	כּוֹכְבֵי	שְׁמוֹת
Light Suffixes.	גִּבּוֹרֵי	יָדֵי	כּוֹכְבֵי	שְׁמוֹתֵי
Grave Suffixes.	גִּבּוֹרֵיכֶם	יָדֵיכֶם	כּוֹכְבֵיכֶם	שְׁמוֹתֵיכֶם

Fourth Declension.					F	I	F	T	H	
Sing. absol.	word	דָּבָר	grape	עֵנָב	old	זָקֵן	King	מֶלֶךְ	book	סֵפֶר
—	constr.	דָּבָר		עֵנָב		זָקֵן		מֶלֶךְ		סֵפֶר
Light Suffixes		דָּבָרִי		עֵנָבִי		זָקֵנִי		מֶלֶכִי		סֵפֶרִי
		דָּבָרְךָ		עֵנָבְךָ		זָקֵנְךָ		מֶלֶכְךָ		סֵפֶרְךָ
Grave Suffixes		דָּבָרֶכֶם		עֵנָבֵכֶם		זָקֵנֵכֶם		מֶלֶכֵיכֶם		סֵפֶרֵכֶם
Plur. absol.		דָּבָרִים		עֵנָבִים		זָקֵנִים		מֶלֶכִים		סֵפֶרִים
—	constr.	דָּבָרֵי		עֵנָבֵי		זָקֵנֵי		מֶלֶכֵי		סֵפֶרֵי
Light Suffixes		דָּבָרֵי		עֵנָבֵי		זָקֵנֵי		מֶלֶכֵי		סֵפֶרֵי
Grave Suffixes		דָּבָרֵיכֶם		עֵנָבֵיכֶם		זָקֵנֵיכֶם		מֶלֶכֵיכֶם		סֵפֶרֵיכֶם

FEMININE

1. Declension.		SECOND DECLENSION.		
Sing. absol.	law חֻקָּה	year שָׁנָה	sleep שְׁנָה	right- eousness צְדָקָה
— constr.	חֻקָּה	שָׁנָה	שְׁנָה	צְדָקָה
Light Suffixes	חֻקָּתִי	שָׁנָתִי	שְׁנָתִי	צְדָקָתִי
	חֻקָּתְךָ	שָׁנָתְךָ	שְׁנָתְךָ	צְדָקָתְךָ
Grave Suffixes	חֻקָּתֵכֶם	שָׁנָתֵכֶם	שְׁנָתֵכֶם	צְדָקָתֵכֶם
Plur. absol.	חֻקּוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
— constr.	חֻקּוֹת	שָׁנוֹת	—	צְדָקוֹת
Light Suffixes	חֻקּוֹתִי	שָׁנוֹתִי	—	צְדָקוֹתִי
Grave Suffixes	חֻקּוֹתֵכֶם	שָׁנוֹתֵכֶם	—	צְדָקוֹתֵכֶם

DECLENSION.

3. Declension.

IV.	V.	VI.	VII.				
staff	מקל	קדרם	איב	seer	חזה	נדיב	זכרון
	מקל	קדרם	איב		חזה	נדיב	זכרון
	מקלי	קדרמי	איבי		חזי	נדיבי	זכרוני
	מקלך	—	איבך		חזך	נדיבך	זכרוניך
	מקלכם	—	איבכם		חזכם	נדיבכם	זכרוניכם
	מקלות	קדרמים	איבים		חזים	נדיבים	זכרונים
	מקלותי	קדרמי	איבי		חזי	נדיבי	זכרוני
	מקלותיך	—	איביך		חזיך	נדיביך	זכרוניך
	מקלותיכם	—	איביכם		חזיכם	נדיביכם	זכרוניכם

DECLENSION.

sanctuary	קדש	נער	נצח	work	פעל	פרי	זית
	קדש	נער	נצח		פעל	פרי	זית
	קדשי	נערי	נצחי		פעלי	פריי	זיתי
	קדשך	נערך	נצחך		פעלך	פריך*	זיתך
	קדשכם	נערכם	נצחכם		פעלכם	פריכם	זיתכם
	קדשים	נערים	נצחים		פעלים	(פריהם)	זיתים
	קדשי	נערי	נצחי		פעלי	pl. only in modern Hebrew	זיתי
	קדשיך	נעריך	נצחיך		פעליך	פרות	זיתיך
	קדשיכם	נעריכם	נצחכם		פעליכם	פריך*	זיתכם

NOUNS. § 69—72.

Third Declension.

FOURTH DECLENSION.

queen	מלכה	word	אמרה	desert	חרבה	twig	יונקת	coat	כתנת
	מלכת		אמרת		—		יונקת		כתנת
	מלכתי		אמרת		חרבתי		יונקתי		כתנתי
	מלכתך		אמרתך		חרבתך		יונקתך		כתנתך
	מלכתכם		אמרתכם		חרבתכם		יונקתכם		כתנתכם
	מלכות		אמרות		חרבות		יונקות		כתנות
	מלכותי		אמרות		חרבות		יונקות		כתנות
	מלכותיך		אמרותיך		חרבותיך		יונקותיך		כתנותיך
	מלכותיכם		אמרותיכם		חרבותיכם		יונקותיכם		כתנותיכם

CHRESTOMATHY.

I. Abraham is commanded to offer up his child as a burnt sacrifice. (Genesis 22).

1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 2 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִי׃ וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק
 3 אֲשֶׁר־אַהֲבָתָה אֶת־יִצְחָק וְלֶךְ־לְךָ² אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
 4 לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֵלֶיךָ׃ וַיֵּשְׁבִם אַבְרָהָם בְּבֶקֶר
 5 וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתָם³ וְאֵת יִצְחָק בְּנוֹ
 6 וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים׃
 7 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרָחֹק׃
 8 וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׂבו־לָכֶם² פֹּה עִם־הַחֲמֹור וָאֲנִי וְהַנֶּעֱר
 9 גֵּלְכָה עֲד־כֹּה וְנִשְׁתַּחֲוִה וְנִשְׁוֹבָה אֵלֵיכֶם׃ וַיִּקַּח אַבְרָהָם אֶת־
 10 עֲצֵי הָעֹלָה וַיִּשֶׁם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ וְאֶת־
 11 הַמֵּאֲכֹלֶת וַיֵּלְכוּ שְׁנֵיהֶם⁴ יַחְדָּו׃ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִי
 12 וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה
 13 הַשֶּׁה לְעֹלָה׃ וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לוֹ² הַשֶּׁה לְעֹלָה
 14 בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים
 15 וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־
 16 יִצְחָק בְּנוֹ וַיִּשֶׁם אֹתֹו עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֹצִים׃ וַיִּשְׁלַח אַבְרָהָם
 17 אֶת־דָּוִד וַיִּקַּח אֶת־הַמֵּאֲכֹלֶת לְשַׁחֵט אֶת־בְּנוֹ׃ וַיִּקְרָא אֵלָיו מִלֵּאף
 18 יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִי׃ וַיֹּאמֶר
 19 אֶל־תִּשְׁלַח יְדֶךָ אֶל־הַנֶּעֱר וְאֶל־תַּעֲשֵׂ לוֹ מְאוּמָה כִּי עֵתָה יָדַעְתִּי
 20 כִּי־יֵרָא⁵ אֱלֹהִים אִתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יִצְחָק מִמֶּנִּי׃
 21 וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בִּסְכָךְ בְּקֶרְנָיו
 22 וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ׃ וַיִּקְרָא
 23 אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֵה אֲשֶׁר יֹאמַר⁶ הַיּוֹם בְּהַר

יְהוָה יֵרָאֶה⁷: וַיִּקְרָא מִלֶּאךָ יְהוָה אֶל-אַבְרָהָם שְׁנֵית מִן-הַשָּׁמַיִם: ¹⁵
 וַיֹּאמֶר בִּי⁸ נִשְׁבַּעְתִּי נֹאם-יְהוָה בִּי⁹ יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר ¹⁶
 הַזֶּה וְלֹא חִשַּׁבְתָּ אֶת-בְּנֶךָ אֶת-יְחִידֶךָ: כִּי-בָרַךְ אֲבָרְכְּךָ וְהִרְבֵּה ¹⁷
 אֲרִבָּה אֶת-זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל-שִׁפְתַּי הֵם
 וַיִּרְשׁ זֶרְעֶךָ אֶת שְׂעֵר אִיכְיוֹ: וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ ¹⁸
 עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ ¹⁹
 יַחְדָּו אֶל-בְּאֵר שָׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שָׁבַע:

1 § 87, 2. 2 § 84, 2. 3 § 97, 2. 4 § 92, 4. 5 § 83, 7.
 6 § 76, 2, a. 7 צִיּוֹן the south-western hill of Jerusalem to which
 מֶזֶיָה, with Solomo's temple on it, belonged, was called הַר יְהוָה,
 הַר בֵּית יְהוָה or fuller הַר הַכֹּהֵן (Isa. 2, 2.) the temple-mount-
 ain. About this mountain the proverbial adage was current:
 בְּהַר יְהוָה יֵרָאֶה on the mountain of God one is seen, i. e. is pro-
 vided for. 8 with בִּי of the person or thing by whom one swears;
 here God swears by Himself. 9 § 111, 1.

II. Birth of Moses. His flight to Midian. (Exodus 2.)

וַיֵּלֶךְ אִישׁ מִבֵּית לֹוי וַיִּקַּח אֶת-בַּת-לֹוי: וַתֵּהָרֶה הָאִשָּׁה וַתֵּלֶד ¹
 בֵּן וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרֵחִים: וְלֹא-יָכְלָה ²
 עוֹד הִצְפִּינוּ¹ וַתִּקַּח-לוֹ תִּבְת גִּמְא וַתַּחֲמֶרָה² בַּחֲמֶר וּבִזְפֹרֶת
 וַתִּשֶׂם בָּהּ אֶת-הֵילֶד וַתִּשֶׂם בְּסוּף עַל-שִׁפְתַּי הָיָאֵר: וַתַּעֲצֹב³
 אַחֲתוֹ מִרְחֹק לְרַעָה⁴ מִהֵעֵשָׂה לוֹ: וַתֵּרֶד בַּת-פְּרָעָה לְרַחֵץ
 עַל-הָיָאֵר וְנַעֲרָתֶיהָ הִלְכָתָה עַל-יַד הָיָאֵר וַתֵּרָא אֶת-הַתִּבָּה בַּתוֹךְ
 הַסּוּף וַתִּשְׁלַח אֶת-אִמָּתָהּ וַתִּקְחָהּ: וַתִּפְתַּח וַתֵּרָאֶהוּ⁵ אֶת-הֵילֶד
 וְהִנֵּה-נֹעַר בְּכָה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִים זֶה: וַתֹּאמֶר ⁷
 אַחֲתוֹ אֶל-בַּת-פְּרָעָה הַאֵלֶךְ וַקְרָאתִי לָהּ אִשָּׁה מִיִּנְקַת מִן הָעִבְרִית
 וַתִּינַק לָהּ אֶת-הֵילֶד: וַתֹּאמֶר-לָהּ בַּת-פְּרָעָה לֵכִי וַתֵּלֶךְ הָעַלְמָה ⁸
 וַתִּקְרָא אֶת-אִם הֵילֶד: וַתֹּאמֶר לָהּ בַּת-פְּרָעָה הִילִכִי⁶ אֶת- ⁹
 הֵילֶד הַזֶּה וְהִנַּקְתִּי לוֹ וְאֲנִי אֶתֵּן אֶת-שִׁכְרְךָ וַתִּקַּח הָאִשָּׁה הֵילֶד

10 וַתִּנְקְהוּ: וַיַּגְדֵּל הַיָּלֶד וַתִּבְאֶהוּ לְבֵת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא
 11 שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַיָּמִים מָשִׁיתָהוּ: וַיְהִי בַיָּמִים הָהֵם
 וַיַּגְדֵּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה
 12 אִישׁ־עִבְרִי מֵאֶחָיו: וַיִּפֶּן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת־
 13 הַמִּצְרִי וַיִּטְמְנֶהוּ בַּחֹל: וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וַהֲנִה שְׁנֵי־אֲנָשִׁים
 14 עֹבְרִים נָצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִּכָּה רַעְךָ: וַיֹּאמֶר מִי שְׁמֶךָ
 לְאִישׁ שׂוֹר וַשֹּׁפֵט עָלֵינוּ הִלְהִירָגְנִי אַתָּה אָמַר כֹּאֲשֶׁר הִרְגָתָ אֶת־
 15 הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר: וַיִּשְׁמַע פְּרָעָה אֶת־
 הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פְרָעָה
 16 וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: וּלְכַהֵן מִדְיָן שִׁבְעַת בָּנוֹת
 וַתִּבְאֶנָּה וַתִּדְּלָנָה⁸ וַתִּמְלֹאנָה אֶת־הָרְהָטִים לְהַשְׁקוֹת צֹאן אֲבִיהֶן:
 17 וַיָּבֹאוּ הָרָעִים וַיִּגְרְשׁוּם⁹ וַיִּקָּם מֹשֶׁה וַיִּשְׁעַן וַיִּשָּׁק אֶת־צֵאֲנָם:⁹
 18 וַתִּבְאֶנָּה אֶל־רַעְיוֹאֵל אֲבִיהֶן וַיֹּאמֶר מִדּוּעַ מִהֲרַתָּן¹⁰ בָּא הַיּוֹם:
 19 וַתֹּאמְרֵן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרָעִים וְגַם־דָּלָה דָּלָה לָנוּ
 20 וַיִּשָּׁק אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בְּנֹתָיו וְאֵין לָמָּה זֶה¹¹ עֹזְבֹתָן אֶת־
 21 הָאִישׁ קִרְאָן לוֹ וַיֹּאכֵל לֶחֶם: וַיֹּאֵל מֹשֶׁה לְשִׁבְתָּ אֶת־הָאִישׁ
 22 וַיִּתֵּן אֶת־צֹפְרָה בְּתוּ לְמֹשֶׁה: וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גִּרְשֹׁם
 23 כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נִכְרִיָּה: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת
 מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעֲתָם
 24 אֶל־הָאֱלֹהִים מִן־הָעֲבָדָה: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 25 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: וַיֵּרָא
 אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֹּדַע אֱלֹהִים:

1 The sibilants **ז**, **ש** and the letters **ל**, **ק**, **נ** sometimes are doubled for the sake of euphony (Dagesh euphonic). 2 The third f. s. suff. often without Mappik: **ה־** instead of **ה־**. 3 for **וַתִּנְקְוּ** cf. § 12, 6, B. 3. and § 14, II. 1. 4 inf. of **יָדַע** § 51, 4. 5 § 93, 3. 6 Hi. II. of **יָלַד** (only in imp. fem.) regul. **הוֹלִיד**. 7 § 55, b. 8 **וַתִּדְּלָנָה** = **וַתִּרְלִינָה** fr. **דָּלָה**. 9 **וַיִּגְרְשׁוּם** for **וַיִּגְרְשׁוּן**, the masc. suffix sometimes used irregularly for the fem, thus **צֵאֲנָם** for **צֵאֲנֵן**. 10 § 106, 9. 11 § 94, 6. Note.

III. The Appointment of Moses. (Exodus III.)

1 ומֹשֶׁה הָיָה רֹעֵה¹ אֶת־צֹאן יִתְרוֹ חֹתֵנו כֹּהֵן מִדְיָן וַיִּהְיֶה אֶת־
 2 הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֲרֹבָה: וַיֵּרָא מֶלֶאךָ:
 3 יְהוָה אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וַהֲנִה הַסֵּנֶה בְּעֵר בָּאֵשׁ
 4 וְהַסֵּנֶה אֵינָנו אֲפֹל:² וַיֹּאמֶר מֹשֶׁה אֶסְכְּה־נָּא וְאֶרְאֶה אֶת־הַמֶּרְאֶה
 5 הַגָּדֹל הַזֶּה:³ מִדּוֹעַ לֹא־יִבְעַר הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת
 6 וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִי:
 7 וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שָׁלֹ⁴־נָעֲלִיךָ מַעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
 8 אַתָּה עומֵד עָלָיו אֲדַמַּת־קֹדֶשׁ⁵ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ
 9 אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי
 10 יֵרָא מִהִבֵּשׁ אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רֹאֵה רְאִיתִי אֶת־עֲנִי
 11 עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעִיתִי
 12 אֶת־מַכְאֲבוֹ: וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֲלֹתוֹ מִן־הָאֶרֶץ
 13 הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זְבֹת⁶ חֶלֶב וְדִבְשׁ אֶל־
 14 מָקוֹם הַכְּנַעֲנִי וְהַחֲתִי וְהָאֱמֹרִי וְהַפְּרָזִי וְהַחִוִּי וְהַיְבוֹסִי: וְעַתָּה
 15 הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רְאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר
 16 מִצְרַיִם לֹחֲצִים אֹתָם: וְעַתָּה לֵבָה וְאֶשְׁלַחְךָ אֶל־פְּרֹעֶה וְהוֹצֵא
 17 אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי
 18 אָנֹכִי כִי אֵלֶךְ אֶל־פְּרֹעֶה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
 19 וַיֹּאמֶר כִּי־אֵהְיָה עִמָּךְ וְהִלַּךְ הָאֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ
 20 אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה: וַיֹּאמֶר
 21 מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם
 22 אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּלִי מִה־שָּׁמוּ מָה אָמַר
 23 אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶ�ה אֵהְיָה אֲשֶׁר אֵהְיָה⁷ וַיֹּאמֶר
 24 כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֵהְיָה⁸ שְׁלַחְנִי אֵלֵיכֶם: וַיֹּאמֶר עוֹד
 25 אֱלֹהִים אֶל־מֹשֶ�ה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם

אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם זה שמי
לעלם וזה זכרי לדר דר:

1 § 107, 7. Note. 2 § 37, Note I. 3 § 94, 4. 4 In the East a mark of respect and reverence. 5 § 83, 6. 6 const. st. part. fem. of זנב. 7 I remain always the same, I am unchangeable. 8 With this name the tetragrammaton יהוה in the following verse is identical. (See § 18, I. Note.) The correct pronunciation of the latter was *Jahaveh* or *Jahveh*, according to the Samaritans *Jabe*.

IV. The Proclamation of the Decalogue on Mount Sinai. (Exodus 19. 20, 1—18.)

1 בחדש¹ השלישי לצאת בני ישראל מארץ מצרים ביום הזה²
2 באו מדבר סיני: ויסעו מרפידים ויבאו מדבר סיני ויחנו במדבר
3 ויחנשם ישראל נגד החר: ומשה עלה אל־האלהים ויקרא
אליו יהוה מן־החר לאמר כה תאמר לבית יעקב ותגיד לבני
4 ישראל: אתם ראיתם אשר עשיתי למצרים ואשא אתכם על־
5 כנפי נשרים ואבא אתכם אלי: ועתה אם־שמעו תשמעו בקלי
ושמרתם את־דברתי והייתם לי סגלה מכל־העמים כִּי־לי כֹל־
6 הארץ: ואתם תהיו־לי ממלכת כהנים וגוי קדוש אלה הדברים
7 אשר תדבר אל־בני ישראל: ויבא משה ויקרא לזקני העם
8 וישם לפניהם את כל־הדברים האלה אשר צוהו יהוה: ויענו
כל־העם יחדו ויאמרו כל אשר־דבר יהוה נעשה וישב משה
9 את־דברי העם אל־יהוה: ויאמר יהוה אל־משה הנה אנכי
בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם־בך
10 יאמינו לעולם ויגד משה את־דברי העם אל־יהוה: ויאמר יהוה
אל־משה לה אל־העם וקדשתם היום ומחר וכבסו שמלתם:
11 והיו נכנים ליום השלישי כי ביום השלישי ירד יהוה לעיני כל־
12 העם על־הר סיני: והגבלת את־העם סביב לאמר השמרו לכם
13 עלות בחר ונגע בקצהו כל־הנגע בחר מות יומת: לא־תגע

בו יר כי־סקול יסקל או־ירה יירה אם־⁴ כִּהֶמָּה אם־⁴ איש לא
 יחיה במִשְׁךְ הַיָּבֵל⁵ הָמָּה יַעֲלוּ בָהֶר: וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם¹⁷
 לִקְרַאת הָאֱלֹהִים מִן־הַמִּחֲנֶה וַיִּתְּצֻבוּ בְּתַחֲתִית הָהָר: וְהָרָסִינִי¹⁸
 עֵשֶׂן כָּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוּ כַּעֲשֵׁן
 הַכִּבְיָשָׁן וַיִּחַרֲדוּ כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק¹⁹
 מְאֹד מֹשֶׁה יִדְבֹּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: וַיְדַבֵּר אֱלֹהִים אֶת־¹
 כָּל־הַדְּבָרִים הָאֵלֶּה לֵּאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ²
 מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יְהִי־לָּךְ אֱלֹהִים אֲחֵרִים עַל־³
 פְּנֵיךָ: לֹא תַעֲשֶׂה־לָּךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר⁴
 בָּאֶרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאֶרֶץ: לֹא תִשְׁתַּחֲוֶה לָהֶם⁵
 וְלֹא תַעֲבֹדֵם⁸ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עֵינָי אֶת־
 עַל־בָּנָיִם עַל־שְׁלֹשִׁים וְעַל־רַבָּעִים לְשָׁנָאִי⁹: וַעֲשֵׂה חֶסֶד לְאֶלְפִים⁶
 לְאַהֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא⁷
 כִּי לֹא יִנָּקֶה יְהוָה אֶת־אִשְׁרֵי־שָׂא אֶת־שִׁמּוֹ לְשׁוֹא: זָכוֹר¹⁰ אֶת־⁸
 יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שִׁשֶּׁת יָמִים¹¹ תַּעֲבֹד וְעָשִׂיתָ¹² כָּל־מְלֹאכְתָּךְ: וְיוֹם¹³
 הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא¹⁴ תַעֲשֶׂה כָּל־¹⁴ מְלֹאכָה¹⁰
 אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וַאֲמִיתְךָ וּבַהֲמֹתֶיךָ וּגְרֶמְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
 כִּי שִׁשֶּׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם¹¹
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בְּיוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם
 הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כִּבְדֹּר אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ¹²
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ: לֹא תִרְצַח¹⁵: לֹא¹³
 תִּנְאַף: לֹא תִגְנוֹב: לֹא־תַעֲנֶה בְּרַעְיָךְ עַד שֹׁקֶר: לֹא תַחֲמֹד¹⁴
 בֵּית רַעְיָךְ לֹא־תַחֲמֹד אִשְׁתִּי רַעְיָךְ וְעַבְדּוֹ וְאִמָּתוֹ וְיִשׁוּרוֹ וְחִמְרוֹ
 וְכָל אֲשֶׁר לְרַעְיָךְ: וְכָל־הָעַם רֹאִים אֶת־הַקּוֹלוֹת וְאֶת־הַלְפִידִם¹⁵
 וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֵשֶׂן וַיֵּרָא הָעָם וַיָּנֻעוּ וַיַּעֲמִדּוּ מִרְחָק:
 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ¹⁶
 אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לִבְעֹבוֹר¹⁷

נִסּוֹת אֲתֶכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תְּהִיָּה יִרְאָתוֹ עַל־פְּנֵיכֶם
לִבְלֹתִי תַחֲטְאוּ:

¹ *חדש* the new moon, the first day on which the new moon is visible. ² On the same (the first) day. ³ The Sinai. ⁴ § 117. ⁵ *מִשָּׁךְ הַיּוֹבֵל* or fuller *מִשָּׁךְ הַיּוֹבֵל* (Jos. 6, 5.) to blow the trumpet in protracted sounds, i. e. continually. ⁶ § 105, 7. ⁷ *תַּעֲבֹרִם* face, then *person* generally, *פָּנִי* my person, myself. ⁸ *תַּעֲבֹרִם* not Ho. but Kal = *תַּעֲבֹרִם*. ⁹ *ל* denotes here: *as to, with respect to*. ¹⁰ § 105, 4. ¹¹ § 85, 4. b. ¹² § 102. 7. ¹³ § 118. ¹⁴ § 98, 1. ¹⁵ § 104, 2.

V. Moral Laws. (Leviticus 19, 1—4, 9—18.)

¹ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל
וְאָמַרְתָּ¹ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
³ אִישׁ² אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
⁴ אֶל־תִּפְנוּ אֶל־הָאֱלֹלִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
⁹ אֱלֹהֵיכֶם: וּבִקְצֹרְכֶם³ אֶת־קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה⁴ פֶּאת שְׂדֶךָ
¹⁰ לִקְצֹר⁴ וּלְקַט קִצִּירָךָ לֹא תִלְקַט: וּכְרֹמֶךָ לֹא תַעֲוִלֵּל וּפְרֹט
כְּרֹמֶךָ לֹא תִלְקַט לְעֹנִי וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:
¹¹ לֹא תִגְנְבוּ וְלֹא־תִבְחָשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ
¹³ בִּשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק
¹⁴ אֶת־רֵעֶךָ וְלֹא־תִגּוֹל לֹא־תִלִּין פְּעֻלַּת שְׂכִיר אֹתָךְ עַד־בֹּקֶר: לֹא־
תִקַּל חֶרֶשׁ וּלְפָנֶי עוֹר לֹא תִתֵּן מִכְשָׁל וְיִרְאָתָה מֵאֱלֹהֶיךָ אֲנִי
¹⁵ יְהוָה: לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר
¹⁶ פָּנֶי גְדוֹל בְּצֹדֵק תִּשְׁפֹּט עַמִּיתָךְ: לֹא־תִחַלֵּךְ רֵכִיל בְּעַמִּיךָ לֹא
¹⁷ תַעֲמֹד עַל־דָּם⁵ רֵעֶךָ אֲנִי יְהוָה: לֹא־תִשָּׂא אֶת־אָחִיךָ בְּלִבְבְּךָ
¹⁸ הוֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתָךְ וְלֹא־תִשָּׂא עָלָיו חֲטָא: לֹא־תִקֵּם וְלֹא
תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לִרְעֶךָ⁶ כְּמוֹךָ אֲנִי יְהוָה:

¹ § 100, V. 1). ² § 98, 1. ³ The inf. with suff. like the Seghol-
ato קָטַל sometimes has Kubbutz. cf. § 45, 1. and § 66, 11. ⁴ § 106, 9.

5 עֹמֵר על to stand up *against*, דָּם the blood, i. e. the life, the slanderer standing up against the life of the slandered (Ibn Esra).

6 אָהַב with accus.: to love in the widest sense, with ל of the person: to bestow love upon one, to be devoted to. (Fuerst. Lex.).

VI. The Priests Benediction. (Num. 6, 22—27.)

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
23 כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר¹ לָהֶם: יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:
24 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ²: יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ
25 שְׁלוֹם: וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:
26

1 § 105, §. 2 § 52, 8.

VII. Exhortation to love the One God. (Dent. 6, 4—9.)

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה⁴
5 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים
6 הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצֹוֶה חַיִּים עַל־לִבְּךָ: וְשָׁנַנְתָּם¹ לְבָנֶיךָ
7 וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ² בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ:
8 וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְכַּת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל־
9 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:

1 Refers to הַדְּבָרִים. 2 § 51, 7.

VIII. Exhortation to revere God and to observe His commandments. (Dent. 10, 12—22.)

12 וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ כִּי אִם־לִירְאָה¹
13 אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה¹ אֹתוֹ וּלְעַבֵּד אֶת־
14 יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ: לִשְׁמֹר אֶת־מִצְוֹת יְהוָה
15 וְאֶת־חֻקָּיו אֲשֶׁר אֲנֹכִי מְצֹוֶה חַיִּים לָטוֹב לָךְ: הֵן לִיהוָה אֱלֹהֶיךָ
16 הַשָּׁמַיִם וְשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: רַק בְּאַבְרָתְךָ חֵשֶׁק

יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֶרְעָם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים
 16 בַּיּוֹם² הַזֶּה: וּמִלַּתְם אֶת עֶרְלַת לִבְכֶּם וְעִרְפָּכֶם לֹא תִקְשׁוּ
 17 עוֹד: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֶרְנִי הָאֲדָנִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיו וְלֹא יִקַּח שַׁחַד:
 18 עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲב גֵּר לֵתֵת לוֹ לֶחֶם וּשְׁמֵלָה:
 19 וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: אֶת־יְהוָה
 20 אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבֹּק וּבִשְׁמוֹ תִשָּׁבַע: הוּא
 21 תִּהְלֶתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עֲשֵׂה אֹתְךָ אֶת־הַגָּדֹלֶת³ וְאֶת־
 22 הַנּוֹרָאֹת³ הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ: בִּשְׁבָעִים⁴ נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ
 מִצְרַיִמָּה וְעַתָּה שְׁמֶךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב⁵:

1 Inf. of יָרָא cf. § 30, 4. 2 as it is this day, just now. 3 § 81, 1.
 4 § 92, 7. 5 § 84, 3.

IX. Appointment of Joshua to succeed Moses. (Joshua 1, 1—9.)

1 וַיְהִי¹ אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־
 2 נּוּן מִשְׁרַת מֹשֶׁה לֵאמֹר: מֹשֶׁה עַבְדִּי מָת וְעַתָּה קוּם עֲבֹד אֶת־
 תִּירְדֵּן הַזֶּה אֹתָהּ וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן
 3 לָהֶם לִבְנֵי יִשְׂרָאֵל: כָּל־מְקוֹם³ אֲשֶׁר⁴ תִּדְרֹךְ בְּךָ־רִגְלָם בּוֹ⁴
 4 לָכֶם נָתַתִּיו כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמִּדְבָּר וְחִלְבֹּנוֹן הַזֶּה
 5 וְעַד הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל אֶרֶץ הַחִתִּים⁵ וְעַד־הַיָּם הַגָּדוֹל⁶
 6 מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְבוּלָם: לֹא־יִתְּצֵב אִישׁ לִפְנֶיךָ כָּל יְמֵי
 7 חַיֶּיךָ כְּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֶרְפָּךְ וְלֹא־אֶעֱזָבְךָ:
 8 חֹזֶק וָאֱמִץ כִּי אִתָּה תִנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־
 9 נִשְׁבַּעְתִּי לְאַבְרָהָם לֵתֵת לָהֶם: רַק חֹזֶק וָאֱמִץ מְאֹד לִשְׁמֹר
 לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עַבְדִּי אֶל־תַּסּוּר מִמֶּנּוּ
 8 יָמִין וּשְׂמָאל לִמְעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר תִּלְךָ: לֹא־יָמוּשׁ סֵפֶר
 הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוֹ יוֹמָם⁷ וְלַיְלָה לִמְעַן תִּשְׁמֹר לַעֲשׂוֹת

בְּכָל־הַפֶּתוּחַ בּוֹ כִּי־אָז תַּעֲלִיחַ אֶת־דֶּרֶכְךָ וְאָז תִּשְׁכַּל: הֲלֹא 9
צוֹיִתִּיךָ חֹזֶק וְאֶמֶן אֶל־תַּעֲרֵץ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ
בְּכָל אֲשֶׁר תַּלְךָ:

1 § 102 Note. 2 § 73, 6. 3 § 86. 4 § 96, 2. 5 All the interior of the Phenician inland. 6 The Mediterranean Sea. 7 § 56, ב, 2. e. and § 85, 4. b.

X. David slayeth the giant Goliath. (1. Sam. 17, 1—54.)

וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לַמִּלְחָמָה וַיֹּאסְפוּ שׁוֹכֵה 1 אֲשֶׁר
לַיהוּדָה וַיַּחֲנוּ בֵין־שׁוֹכֵה וּבֵין־עֲזֹקָה בְּאֶפֶס דָּמִים: וְשֹׁאֵל וְאִישׁ־ 2
יִשְׂרָאֵל נֹאסְפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרֹכוּ מִלְחָמָה לִקְרֹאת
פְּלִשְׁתִּים: וּפְלִשְׁתִּים עִמָּדִים אֶל־הָהָר מִזֶּה וַיִּשְׂרָאֵל עִמָּדִים אֶל־ 3
הָהָר מִזֶּה וַהֲגִיא בִּינֵיהֶם: וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים 4
גִּלְיָת שְׁמוֹ מִגֵּת גִּבְהוֹ שֵׁשׁ אַמּוֹת וָרֶת: וְכֹבֵעַ נַחֲשֶׁת עַל־רֹאשׁוֹ 5
וְשֵׁרִיֹן קֶשֶׁקֶשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשֵּׁרִיֹן חֲמִשָּׁת־אֲלָפִים
שְׁקָלִים נַחֲשֶׁת: וּמִצָּחַת נַחֲשֶׁת עַל־רִגְלָיו וְכִידוֹן נַחֲשֶׁת בֵּין בִּתְפוֹ: 6
וְחֵץ חֲנִיתוֹ כַּמָּנֹר אַרְגָּמִם וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרֹזֶל 7
וְנִשְׂא הַצֵּנָה הַלֵּךְ לִפְנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֹכַת יִשְׂרָאֵל 8
וַיֹּאמֶר לָהֶם לָמָּה תִצָּאוּ לַעֲרֹךְ מִלְחָמָה הֲלֹא אֲנֹכִי הַפְּלִשְׁתִּי
וְאַתֶּם עֲבָדִים לְשֹׁאֵל בְּרוּי־לָכֶם אִישׁ וַיֵּרֶד אֵלָי: אִם־יֹכַל לְהִלָּחֵם 9
אִתִּי וְהִכְנִי וְהִיָּינוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אוֹכַל־לוֹ וְהִכְתִּיו וְהִיָּיתֶם
לָנוּ לַעֲבָדִים וְעַבַּדְתֶּם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־ 10
מַעֲרֹכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּגְדֹּלִי אִישׁ וְנִלְחָמָה יָחַד: וַיִּשְׁמַע 11
שֹׁאֵל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלָה 2 וַיַּחֲתוּ 3 וַיִּרְאוּ 4
מְאֹד: וַדּוֹר בֶּן־אִישׁ אֶפְרַתִּי הָיָה מִבֵּית לָחֶם יְהוּדָה וְשְׁמוֹ יִשַׁי 12
וְלוֹ שְׁמֹנֶה בָנִים וְהָאִישׁ בִּימֵי שֹׁאֵל זָקֵן בָּא בְּאִנְשִׁים 5: וַיִּלְכוּ 13
שְׁלֹשֶׁת בְּנֵי־יִשַׁי הַגְּדֹלִים 6 הֵלְכוּ אַחֲרֵי־שֹׁאֵל לַמִּלְחָמָה וְשֵׁם
שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הֵלְכוּ בַּמִּלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב

14 וְהִשְׁלִי שְׁמָהּ: וְדוֹד הוּא הִקְטֵן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרַי
 15 שְׂאוּל: וְדוֹד הֵלֵךְ וְשָׁב⁷ מֵעַל שְׂאוּל לָרְעוֹת אֶת־צֹאן אָבִיו בֵּית־
 16 לָחֶם⁸: וַיֵּגֶשׁ הַפְּלִשְׁתִּי הַשָּׂכֶם וְהָעָרֶב⁹ וַיִּתְּצוּ אַרְבָּעִים יוֹם:
 17 וַיֹּאמֶר יִשִּׁי לְדוֹד בְּנוֹ קַח־נָא לְאַחִיךָ אִפְתַּת הַקְּלִיא הַזֶּה וַעֲשֶׂהָ
 18 לָחֶם הַזֶּה וְהָרֵץ הַמְּחֻנָּה לְאַחִיךָ: וְאֵת עֲשֶׂרֶת חֲרִיצֵי הַחֶלֶב
 19 הָאֵלֶּה תָּבִיא לְשֵׁר הָאֶלֶף וְאֶת־אַחִיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת־
 20 עֲרֻבָתָם¹⁰ תִּקַּח: וְשְׂאוּל וְחָמָה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק הָאֵלֶּה
 21 שָׁמַר וַיֵּשָׂא¹¹ וַיֵּלֶךְ כְּאִשֶּׁר צִוָּהוּ יִשִּׁי וַיָּבֵא הַמַּעֲגָלָה וְהַחִיל הַיָּצֵא¹²
 22 אֶל־הַמַּעֲרָכָה וְהִרְעוּ¹³ בַּמִּלְחָמָה: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים
 23 מַעֲרָכָה לִקְרֹאת מַעֲרָכָה: וַיִּטֹּשׁ דָּוִד אֶת־הַכִּלִּים מֵעָלָיו עַל־
 24 יָד שׁוֹמֵר הַכִּלִּים וַיֵּרֶץ הַמַּעֲרָכָה וַיָּבֵא וַיֵּשָׂא לְאַחִיו לְשָׁלוֹם:
 25 וְהוּא מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבָּנִים עוֹלָה גְּלוּת הַפְּלִשְׁתִּי שָׁמוּ
 26 מִגֵּת מִמַּעֲרֻכּוֹת פְּלִשְׁתִּים וַיְדַבֵּר בְּדִבְרֵים הָאֵלֶּה וַיִּשְׁמַע דָּוִד:
 27 וְכָל אִישׁ יִשְׂרָאֵל בְּרֹאוֹתָם אֶת־הָאִישׁ וַיִּנָּסוּ מִפָּנָיו וַיִּירָאוּ מְאֹד:
 28 וַיֹּאמֶר אִישׁ יִשְׂרָאֵל חֲרָאִיתָם¹⁴ הָאִישׁ הָעֹלָה הַזֶּה כִּי לַחֲרֹף אֶת־
 29 יִשְׂרָאֵל עָלָה וְהָיָה הָאִישׁ אֲשֶׁר־יָבֹנוּ יַעֲשֶׂרְנוּ¹⁵ הַמֶּלֶךְ עֹשֶׂר גָּדוֹל
 30 וְאֶת־בֵּיתוֹ יִתֵּן־לוֹ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֲפְשֵׁי בְּיִשְׂרָאֵל: וַיֹּאמֶר
 דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יַּעֲשֶׂה לְאִישׁ אֲשֶׁר
 יָבֵא אֶת־הַפְּלִשְׁתִּי הַלְּזוּ¹⁶ וְהִסִּיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי
 27 הַפְּלִשְׁתִּי הָעָרַל הַזֶּה כִּי חָרַף מַעֲרֻכּוֹת אֱלֹהִים חַיִּים: וַיֹּאמֶר
 28 לוֹ הָעָם בְּדַבֵּר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יָבֹנוּ: וַיִּשְׁמַע
 אֱלִיאֵב אַחִיו הַגָּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיַּחֲרֹאֵף אֱלִיאֵב בְּדוֹד
 וַיֹּאמֶר לְמַה־זֶּה יִרְדָּת וְעַל־מִי נְטִשְׁתָּ מַעֲט הַצֹּאן הַהֵנָּה בַּמִּדְבָּר
 אֲנִי יֹדַעְתִּי אֶת־זוֹנָה וְאֵת רָע לִבְכָּךְ כִּי לִמְעַן רֹאוֹת הַמִּלְחָמָה
 29 יִרְדָּת: וַיֹּאמֶר דָּוִד מַה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר¹⁷ הוּא: וַיִּסָּב
 30 מֵאֲצִלוֹ אֶל־מִוֶּל אַחֵר וַיֹּאמֶר בְּדַבֵּר הַזֶּה וַיִּשְׁבְּחוּ הָעָם דָּבָר בְּדַבֵּר

הראשון: וישמעו הדברים אשר דבר דוד ויגדו¹⁸ לפני-שאול³¹
 ויקחחו: ויאמר דוד אל-שאול אל-יפל לב¹⁹ -אדם עליו²⁰ עבדך³²
 ילך ונלחם עס-הפלשתי הזה: ויאמר שאול אל-דוד לא תוכל³³
 ללכת אל-הפלשתי הזה להלחם עמו כי-נער אתה והוא איש
 מלחמה מנעריו: ויאמר דוד אל-שאול רעה היה עבדך לאביו³⁴
 בצאן ובא הארי ואת²¹ -הדוב ונשא ונשא מהערר: ויצאתי אחריו³⁵
 והפתי והצלתי מפיו ויקם עלי והחזקתי בזקנו והכתי והמיתיו²²:
 גם²³ את-הארי גם²³ -הדוב הכה עבדך והיה הפלשתי הערל³⁶
 הזה באחר מהם כי חרף מערכת אלהים חיים: ויאמר דוד³⁷
 יהיה אשר הצלני מיד הארי ומיד הדב הוא יצילני מיד הפלשתי
 הזה ויאמר שאול אל-דוד לך ויהיה יהיה עמך: וילבש שאול³⁸
 את-דוד מדיו ונתן קובע נחשת על-ראשו וילבש אתו שריון:
 ויחגר דוד את-חרבו מעל למדיו ויאל ללכת כי לא-נסה ויאמר³⁹
 דוד אל-שאול לא-אוכל ללכת באלה כי לא נסיתי ויסרים דוד
 מעליו: ויקח מקלו בידו ויבחר-לו חמשה חלקי²⁴ אבנים מן-
 הנחל וישם אתם בכלי הרעים אשר-לו ויבילקוט וקלעו בידו
 ויגש אל-הפלשתי: וילך הפלשתי הלך וקרב אל-דוד והאיש⁴¹
 נשא הצנה לפניו: ויבט הפלשתי ויראה²⁵ את-דוד ויבהו כי-
 היה נער ואדמני עס-זפה מראה: ויאמר הפלשתי אל-דוד⁴³
 הכלב אנכי כי-אתה בא-אלי במקלות ויקלל הפלשתי את-
 דוד באלהיו: ויאמר הפלשתי אל-דוד לכה אלי ואתנה את-⁴⁴
 בשרך לעוף השמים ולבהמת השדה: ויאמר דוד אל-הפלשתי⁴⁵
 אתה בא אלי בחרב ובחנית ובכידון ואנכי בא-אליך בשם
 יהוה צבאות אלהי מערכות ישראל אשר חרפת: היום הזה⁴⁶
 יסגרך יהוה בידו והפתיך והסרתי את-ראשה מעליך ונתתי
 פגר מחנה פלשתים היום הזה לעוף השמים ולחית הארץ
 וידעו כל-הארץ כי יש אלהים לישראל: וידעו כל-הקהל הזה⁴⁷

כִּי־לֹא בַחֲרֹב וּבַחֲנִית יְהוֹשִׁיעַ²⁶ יְהוָה כִּי לִיהוָה הַמִּלְחָמָה וְנָתַן
 48 אֶתְכֶם בְּיָדוֹ; וְהָיָה כִּי־²⁷קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת
 49 דָּוִד וַיִּמָּהַר דָּוִד וַיִּרָץ הַמַּעֲרָכָה לִקְרֹאת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד
 אֶת־יָדוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל־
 50 מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה: וַיַּחֲזֹק²⁸ דָּוִד
 מִן־הַפְּלִשְׁתִּי בַקֶּלַע וּבָאֶבֶן וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַחֲרַב אֵין
 51 בְּיַד־דָּוִד: וַיִּרָץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חֶרְבוֹ
 וַיִּשְׁלֹפָה מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ
 52 הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיָּנָסוּ: וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיהוָה
 וַיִּרְעוּ וַיִּדְרְפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֵךְ²⁹ גֵּיא וְעַד שְׁעָרֵי עֶקְרוֹן
 53 וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדֶרֶךְ שְׁעָרִים וְעַד־גֶּת וְעַד־עֶקְרוֹן: וַיָּשְׁבוּ
 54 בְּנֵי יִשְׂרָאֵל מִדֶּלֶק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁסּוּ אֶת־מַחְנֵיהֶם: וַיִּקַּח
 דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כִּלָּיו שָׁם
 בָּאָהֳלוֹ:

1 § 85, 4. 2 § 83, 10. 3 § 52, Note II. 4 יִרְאָ fut. יִירָאוּ, ex-
 ceptionally יִרְאוּ cf. v. 24. 5 the *old* men; some read בָּא = בָּאִים
 to advance in days, years. 6 § 91, 3. 7 § 105, 7. 8 § 85,
 4. 9 § 105, 6, 7. 10 and thou shalt take a *pledge* in return from
 them, i. e. a token of their happiness. (Fuerst. Lex.) 11 sc. רָגְלָיו
 cf. Gen. 29, 1. 12 § 96, 7. 13 fr. רוּעַ. 14 ר was in this word
 doubly pronounced. 15 = יַעֲשִׂירֵנוּ. 16 § 22, Note. 17 an en-
 quiry. 18 § 76, 2, c, 19 נָפַל לֵב to lose heart, courage. 20 עָלָיו
 refers either to Goliath, or to אָדָם, cf. Ps. 42, 7. 142, 4.
 21 § 76, 4. Note or אֵת = with, § 75, 5. 22 מָתָה, Hi. הִמָּתָם
 § 53, 7. 23 § 117. 24 § 83, 7. 25 regular וַיִּרָא. 26 for יוֹשִׁיעַ.
 27 § 114, d. 28 § 91, 2. 29 § 76, 2, d.

XI. Solomo's Wisdom. (1. Kings 3, 5—28.)

בִּגְבֻעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בַּחלוֹם חֲלִילָה וַיֹּאמֶר אֱלֹהִים 5
 6 שְׁאַל מָה אֶתְחַלֵּךְ: וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עֹשִׂיתָ עִם־עַבְדְּךָ דָּוִד

אָבִי חֶסֶד גָּדוֹל בְּאִשֶּׁר הָלַךְ לִפְנֵיהֶּ בְּאֵמֶת וּבְצַדִּיקָה וּבִישִׁרָה
לִכְבֵּ עִמָּךְ וּתְשַׁמְרֶנּוּ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וּתְתַן־לוֹ בֶּן יֵשֵׁב
עַל־כִּסְאוֹ בְּיוֹם הַזֶּה: וְעַתָּה יְהוָה אֱלֹהֵי אֲתָהּ הַמְלִכְתָּ אֶת־
עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנֹכִי נַעֲרָ¹ קָטָן לֹא אֲדַע צֵאת וּבֹא²:
וְעַבְדְּךָ בְּתוֹךְ עַמָּךְ אֲשֶׁר בְּחֶרֶת עַסְרָב אֲשֶׁר לֹא־יִמְנָה וְלֹא־
יִסְפֹּר מִרְבִּי: וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמָּךְ לְהַבִּין
בֵּין־טוֹב לָרַע כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמָּךְ הַקָּבֵד הַזֶּה: וַיֵּטֵב
הַדָּבָר בְּעֵינֵי אֲדָנִי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה: וַיֹּאמֶר
אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לָךְ
יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לָךְ עֵשֶׂר וְלֹא שָׁאַלְתָּ נַפֶּשׁ אִבִּיךָ וּשְׁאַלְתָּ
לָךְ הַבֵּין לִשְׁמֹעַ מִשְׁפָּט: הִנֵּה עֲשִׂיתִי³ כְּדַבְּרֶךָ הִנֵּה נָתַתִּי לָךְ
לֵב חָכָם וְנָכוֹן אֲשֶׁר כְּמוֹךָ לֹא־הָיָה לִפְנֵיהֶּ וְאַחֲרֶיךָ לֹא־יִקְוֶם כְּמוֹךָ:
וְגַם אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לָךְ גַּם־עֵשֶׂר גַּם־כְּבוֹד אֲשֶׁר לֹא־
הָיָה כְּמוֹךָ אִישׁ בַּמְּלָכִים כָּל־יָמֶיךָ: וְאִם תֵּלֵךְ בְּדַרְכֵי לִשְׁמֹר
חֻקִּי וּמִצְוֹתֵי בְּאִשֶּׁר הָלַךְ דָּוִיד אֲבִיךָ וְהֶאֱרַכְתִּי אֶת־יָמֶיךָ: וַיִּקֶּן
שְׁלֹמֹה וְהִנֵּה חָלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לִפְנֵי אֲרוֹן בְּרִית־יְהוָה
וַיַּעַל עֹלֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: אֲזַי⁴ תִּבְאֲנָה
שְׁתֵּים נָשִׁים זֵנוֹת אֶל־הַמֶּלֶךְ וּתַעֲמִדְנָה לִפְנָיו: וּתֹאמַר הָאִשָּׁה
הָאֶחָת כִּי אֲדָנִי אָנִי וְהָאִשָּׁה הַזֹּאת יֹשְׁבַת בְּבֵית אַחֵד וְאֵלֶּךְ עִמָּה
בְּבֵית: וַיְהִי בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי⁵ וּתֵלֵךְ גַּם־הָאִשָּׁה הַזֹּאת
וְאֲנַחְנוּ יַחְדָּו אֵין־דָּר אֶתָּנוּ בְּבֵית זֹלָתִי⁶ שְׁתֵּים־אֲנַחְנוּ בְּבֵית:
וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לִילָה אֲשֶׁר שָׁכְבָה עָלָיו: וּתִקֶּם בְּתוֹךְ
הַלִּילָה וּתִקַּח אֶת־בְּנִי מֵאֲצִלִּי וְאִמָּתְךָ⁷ יִשְׁנָה וּתִשְׁכַּיְכֶהוּ בַּחִיקָה
וְאֶת־בְּנָה הַמֵּת הַשְּׁכַיְכֶה בַּחִיקִי: וְאִקֶּם בִּבְקָר לְהַיִּנִק אֶת־בְּנִי
וְהִנֵּה־מֵת וְאֶתְבוֹנֵן אֵלָיו בִּבְקָר וְהִנֵּה לֹא־הָיָה בְנִי אֲשֶׁר יִלְדְתִי:
וּתֹאמַר הָאִשָּׁה הָאֶחָת לֹא כִּי בְנִי הָיָי וּבְנָךְ הַמֵּת וְזֹאת אִמָּתְךָ
לֹא כִּי בְנָךְ הַמֵּת וּבְנִי הָיָי וּתְדַבְּרֶנָּה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ⁸

זאת אמרת זה⁸ בני החי ובגוף חמת וזאת אמרת לא כי בגוף
 חמת ובני החי⁹: ויאמר המלך קחו לי-חרב ויביאו החרב לפני²⁴
 המלך: ויאמר המלך גזרו את-הילוד החי לשנים ותנו את²⁵
 החצי לאחת ואת-החצי לאחת²⁶: ותאמר האשה אשר-בנה
 החי אל-המלך כי-נבמרו רחמיה על-בנה ותאמר כי אדני תנו²⁷
 לה את-הילוד החי והמת אל-תמיתו וזאת אמרת גס-לי גס-
 לך לא יהיה גזרו¹⁰: ויען המלך ויאמר תנו-לה את-הילוד החי²⁸
 והמת לא תמיתו היא אמו: וישמעו כל-ישראל את-המשפט
 אשר שפט המלך ויראו מפני המלך כי ראו כי חכמת אלהים
 בקרבם לעשות משפט:

¹ Inexperienced. ² יצא ובה to go out and in, denotes metaphorically the actions and conduct of a man. (Fuerst Lex.)
³ § 100, III. a) ⁴ § 101, II. ב). ⁵ § 83, 11, (c). ⁶ — paralogic = זולת. ⁷ An expression of humility for I. ⁸ § 94, 2.
⁹ In pause. ¹⁰ § 34, 6.

XII. The happiness of the godly, the misery of the wicked (Ps. 1.)

אשר¹ האיש אשר לא הלה בעצת רשעים ובדרך חטאים
 לא עמד ובמשב לצים לא ישב: כי אם בתורת יהוה חפצו²
 ובתורתו יהנה יומם ולילה: והיה כעץ שתול על-פלגים³
 אשר פריו יתן בעתו ועלהו לאיבול וכל אשר-יעשה יצליח:
 לא-כן הרשעים כי אם-כפמץ אשר-תדפנו⁴ רוח: על-כן לא-
 יקמו רשעים במשפט וחטאים בעדת צדיקים: כי-יורע יהוה
 דרך צדיקים ודרך רשעים תאבד:

¹ אשר happiness; only in plur. construct in the character of an interjection: O the happiness of the man! ² § 44, 5.

XIII. The character of a godly man. (Ps. 15.)

מזמור לדוד¹ יהוה מייגור באהלך מיישכן בחר קדשך:

הוֹלֵךְ² תָּמִים³ וּפָעַל צֶדֶק וּדְבַר אֱמֶת בְּלִבּוֹ: לֹא־רָגַל עַל־⁴
 לִשְׁנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נָשָׂא עַל־קִרְבּוֹ: נִבְּחָה⁴
 בְּעֵינָיו נִמְאָס⁵ וְאֶת־יְרָאִי יִהְיֶה יִכְבֵּד נִשְׁבַּע לְהָרַע⁶ וְלֹא יִמִּיר:
 כִּסְפוֹ לֹא־נָתַן בְּנִשְׁךְ וְיִשְׁחַד עַל־נֶקִי לֹא לָקַח עֲשֵׂה־אֱלֹהִים לֹא⁵
 יִמוּט לְעוֹלָם:

1 § 83, 11, 2 § 107, 4. 3 Accusative, § 85, 4. c) and § 75, 2, Note. 4 לֹא־רָגַל עַל ל' to bear slander upon his tongue, i. e. to slander. 5 The subject of the clause. 6 Inf. fr. רָעַע, supply לוֹ to do evil to himself, i. e. to his own hurt, cf. 3 Mos. 5, 4.: לְהָרַע אוֹ לְהַטִּיב.

XIV. Confidence in God's grace. (Ps. 23.)

מִזְמוֹר לְדָוִד יְהוָה רָעִי לֹא אֲחֻסֶּר: בְּנֹאֹת דָּשָׁא יִרְבִּיצֵנִי עַל־¹
 מִי מְנוּחָה יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב¹ יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ:³
 גַּם בִּי־אֵלֶךְ בְּגִיא צִלְמוֹת² לֹא־אִירָא רָע בִּי־אַתָּה עֲפָרִי שְׁבֻטָּךְ⁴
 וּמִשְׁעַנְתְּךָ הִפָּה יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֹגֵד צִדְרִי דִשְׁנָתָךְ⁵
 בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רִנָּה³: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי⁶
 וַיִּשְׁבֵּתִי⁴ בְּבֵית־יְהוָה לְאֶרֶךְ יָמִים:

1 To lead back, refresh (the soul). 2 Shadow of death = the thickest darkness, cf. § 91, c). 3 Abundance; in poetry often an abstract noun takes the place of an adjective, = my cup is abundant, overflowing. 4 = וַיִּשְׁבֵּתִי, as יִרַד (Jud. 19, 11.) for יִרְדֵּר.

XV. God's excellency and providence. (Ps. 113.)

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה¹
 מְבָרַךְ מִעַתָּה וְעַד־עוֹלָם: מִמּוֹרַח־שָׁמֶשׁ עַד־מְבֹאוֹ מְהַלֵּל שֵׁם³
 יְהוָה: רֶם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי בִיהוָה⁴
 אֱלֹהֵינוּ הַמּוֹבִיָּה¹ לְשִׁבְתָּ: הַמְשַׁפִּילִי¹ לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ:⁶
 מְקִימֵי מַעֲפָר דָּל מֵאַשְׁפֹּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי² עַם־נְדָרִים⁷
⁸

9 עם נדיבי עמו: מושיבי עקרת³ הבית אם⁴ הפנים שמחה⁵
הללויה:

1 § 106, 9 and page 17 Note I. 2 Inf. with paragogic — in poetry not unfrequent. 3 Barrenness was considered among the Hebrews a great ignominy, cf. 1. Sam. c. 1. 4 Accusative, answering the question *where*? § 85, 4. or apposition to 3 = as a. 5 § 83, 10.

XVI. Israel's exodus from Egypt. (Ps. 114.)

1 בצאת ישראל ממצרים בית יעקב מעם לעז: היתה יהודה¹
2 לקדשו ישראל ממשלותיו²: הים ראה ויגס תירדן יסב לאחור:
3 ההרים רקדו³ כאילים נבעות כבני-צאן: מהילך הים כי תנום⁴
5 תירדן תסב לאחור: ההרים תרקדו כאילים נבעות כבני-צאן:
6 מלפני ארון חולי ארץ מלפני אלוה יעקב: ההפכי הצור⁷
8 אנס-מים⁴ חלמיש למעינו⁵-מים:

1 § 57, Note. 2 The plural poetically, § 82, 5. 3 Cf. Exodus 19, 18, 4 Cf. Exod 17, 6. 5 § 59 Note II.

XVII. Feelings of an exile in captivity. (Ps. 137.)

1 על-נהרות בבל שם ישבנו גס-בכינו בזכרנו את-ציון: על-
2 ערבים בתוכה¹ תלינו כנורותינו: כי שם שאלונו שובינו דברי-
3 שיר ותללינו שמחה שירו לנו מִשִּׁיר² ציון: איך נשיר את-
4 שיר-יהוה על ארמת נבר: אם-אִשְׁכַּח ירושלים תשכח ימיני³:
5 תדבק לשוני לחכי אם-לא אזכרי⁴ אם-לא אעלה את-ירושלם
6 על ראש⁵ שמחתי: זכר יהוה לבני אדום את יום⁶ ירושלים
7 האמרים ערו⁷ ערו עד היסוד בה: בת⁸ בבל השודרה אשרי
8 שישלם-לך את-גמולך שגמלת לנו: אשרי שיאחו ונפץ את-
9 עולליך אל-הסלע⁹:

1 Refers to Babel, 2 Of the song = one of the songs. 3 Let my right forget to do its duty, or play on an instrument

(Kimehi) ⁴ poetically = אֶזְכְּרָה. ⁵ The summit = the highest joy. ⁶ The day of downfall, misfortune. ⁷ Inf. Pi; to lay bare the ground יסוד i. e. to destroy to the ground. ⁸ In poetry very common, either for the city or the inhabitants. ⁹ Cf. 2 Kings 8, 12.

XVIII. The preciousness and true character of wisdom. (Job 28, 12 — 28.)

¹² וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי זֶה ¹ מְקוֹם בִּינָה: לֹא-יֵדַע אָנוּשׁ
¹³ עֲרֶפָה וְלֹא תִמְצָא בָּאָרֶץ הַחַיִּים: תַּחֲסוּס אָמַר לֹא בִי-הִיא וְיֹסֵף
¹⁴ אָמַר אֵין עֲמָדִי: לֹא-יִתֵּן סִגּוֹר תַּחְתֶּיהָ וְלֹא יִשְׁקַל כֶּסֶף מְחִירָה:
¹⁵ לֹא תִסְלָה בְּכֶתֶם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר: לֹא-יַעֲרֹכְנָה זָהָב
¹⁶ וְזָכוּכִית וְתַמּוּרְתָּהּ ² כְּלִי-פֶזֶז: רָאמוֹת וְנָבִישׁ לֹא יִזְכֹּר וּמִשְׁךְ חֲכָמָה
¹⁷ מִפְּנִינִים: לֹא-יַעֲרֹכְנָה פִטְרֶת-כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלָה:
¹⁸ וְהַחֲכָמָה מֵאֵין תִּבּוּא וְאִי זֶה מְקוֹם בִּינָה: וְנִעְלָמָה מֵעֵינַי כָּל-
¹⁹ חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה: אֲבִדוֹן וּמוֹת אָמְרוּ בְּאֲזִנֵּינוּ שְׁמַעְנוּ
²⁰ שְׁמָעָה ³: אֱלֹהִים הַכִּין דֶּרֶךָ וְהוּא ⁴ יָדַע אֶת-מְקוֹמָהּ: בִּי-הוּא
²¹ לִקְצוֹת-הָאָרֶץ יָבִישׁ תַּחַת כָּל-הַשָּׁמַיִם יִרְאֶה: לַעֲשׂוֹת לָרוּחַ
²² מִשְׁקָל וּמִים תִּכֵּן בַּמָּדָה: בַּעֲשָׂתוֹ לִפְטָר חֶק וְדֶרֶךְ לַחַיִּיז קוֹלוֹת:
²³ אִזּוּ רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם-חֲקָרָה: וַיֹּאמֶר לָאָדָם הֵן יִרְאֶת
²⁴ אֲדָנִי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה:

¹ § 94, 6 Note. ² Supply the antecedent לֹא. ³ § 93, 6.
⁴ § 93, Note.

XIX. Judah is threatened for her ingratitude and rebellion. (Isa. 1, 1 — 21.)

¹ חֲזוֹן יִשְׁעָהּ בֶן-אָמוֹן אֲשֶׁר חָזָה עַל-יְהוּדָה וִירוּשָׁלַם בִּימֵי
² עֲזִיָּהוּ וְיֹתָם אָחֻז יְחֻזְקִיהוּ מַלְכֵי יְהוּדָה: שָׁמְעוּ שָׁמַיִם וְהָאָזְנִי
³ אָרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גְּדִלְתִּי וְרוּמַמְתִּי וְהֵם פָּשְׁעוּ בִּי: יָדַע
 שׁוֹר קָנָהּ וַחֲמוֹר אָבוֹם בָּעָלָיו יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא הִתְבּוֹנֵן:

4 הוּי גוֹי חָטָא עִם כְּבֹדִי עוֹן זָרַע מַרְעִים בָּנִים מִשְׁחִיתִים עֲזָבוּ
 5 אֶת־יְהוָה נֶאֱצָו אֶת־קְדוֹשׁ יִשְׂרָאֵל גָּזְרוּ אַחֲזֹר: עַל־מָה² תָּבוּ
 6 עוֹד תּוֹסִיפוּ קָרָה כָּל־רֹאשׁ לַחֲלִי³ וְכָל־לֵב דָּוִי: מִכָּר־רִגְלִי וְעַד־
 רֹאשׁ אֵינִיבּוּ מִתָּם פָּצַע וַחֲבוּרָה וּמִכָּה טְרִיהַ לֹא־זָרוּ⁴ וְלֹא חֲבָשׁוּ
 7 וְלֹא רִפְכָּה בְּשָׁמֶן: אֲרֻצָּם שְׁמָמָה עֲרִיכָם שִׁרְפוֹת אִשׁ אֲדַמְתָּם
 8 לְנַגְדָּם זָרִים אֲכָלִים אֹתָהּ וּשְׁמָמָה כְּמַהֲפַכַת זָרִים: וְנוֹתַרְהַ
 9 בַּת־צִיּוֹן כְּסֶכֶה בְּכָרֶם כְּמִלוֹנָה בְּמִקְשָׁה כְּעִיר נְצוּרָה: לוּלִי יִהְיֶה
 צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כְּמַעַט בְּסֹדֶם הָיִינוּ לַעֲמֹדָה דְּמִינוּ:
 10 שְׁמַעֲנוּ דְבַר־יְהוָה קִצִּינוּ סֹדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עֲמֹדָה:
 11 לָמָּה לִי רִבְזוּבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעְתִּי עֲלוֹת אֵילִים וַחֲלָב
 12 מְרִיאִים וְדָם פְּרִים וּבְכִישִׁים וְעִתּוּדִים לֹא חֲכַצְתִּי: כִּי תִבְאוּ
 13 לְרֵאוֹת⁵ פָּנִי⁶ מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רָמַס⁷ חֲצָרִי: לֹא תוֹסִיפוּ
 הָבִיא מִנְחַת־שָׂאָה קִטְרֹת תוֹעֵבָה הִיא לִי חֲדָשׁ⁸ וְשִׁבַת קָרָא
 14 מִקְרָא לֹא־אוּכַל⁹ אֲנִי וְעַצְרָה: חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי
 15 הָיוּ־עָלַי לְטָרָח¹⁰ גִּלְאִיתִי נִשְׂא¹¹: וּבְפָרִשְׁכֶם¹² פָּפִיכֶם אֲעֲלִים
 עֵינֵי מִכֶּם גַּם בִּי־תִרְבוּ תִפְלָה אֵינִי שִׁמַּע יְדִיכֶם דְּמִים מְלֹאוּ:
 16 רַחֲצוּ תוֹבּוּ¹³ הִסִּירוּ רַע מֵעַל־לִיכֶם מִנְגֵּד עֵינֵי חֲדָלוּ הֲרַע: לִמְרוּ
 17 הִיטִב¹⁴ דְּרָשׁוּ מִשְׁפָּט אֲשֶׁרוּ חֲמוּץ שִׁפְטוֹ יָתוֹם רִיבוּ¹⁵ אֶלְמָנָה:
 18 לְכוּ־נָא וְנוֹכַחְהָ¹⁶ יֹאמֶר יְהוָה אִם־יִהְיוּ חֲטָאִיכֶם כְּשָׁנִים כְּשִׁלְג
 19 יִלְבִּינוּ אִם־יֵאדָּמוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ: אִם־תֵּאבּוּ וּשְׁמַעְתֶּם
 20 טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם־תִּמָּאֲנוּ וּמִרִיתֶם חֲרִב¹⁷ תֹּאכְלוּ כִּי
 פִי יְהוָה דִּבֶּר:

1 § 65, 5. 2 Upon what? 3 Supply הִיָּה, with following ל to become, § 84, 1: to become sick. 4 זָרוּ (Kal in the form זָר) = 5 = לְהֵרָאוֹת. 6 פָּנִי = לִפְנֵי before me. 7 Apposition to זֹאת. 8 Cf. 2 Kings, 4, 23. 9 Supply לִשְׂאת to bear. 10 On the Kamets of ל see § 18, II. 3. 11 Inf. const. of נִשְׂא, more frequently שָׂאת and שָׂאת. 12 = פָּרִשְׁכֶּם inf. Pi., Tsere becoming Chirek. 13 For הִתְוַבּוּ § 39, 3. 14 § 105, 5. 15 Supply רִיב. 16 Niphal here reciprocal § 26, 1. 17 § 85, 5.

XX. Description of the Messianic time. (Isa. 11.

1 — 10.

¹ וַיֵּצֵא חֹטֵר מִנֹּעַ יְשִׁי וְנָצַר מִיִּשְׂרָאֵל יִפְרֶה: וְנָחָה עָלָיו רוּחַ
 יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲזָה וְגִבּוֹרָה רוּחַ דַּעַת וִירָאָה
 יְהוָה: וְהִרְחוּ¹ בִּירְאָת יְהוָה וְלֹא-לְמַרְאֶה עֵינָיו יִשְׁפּוּט וְלֹא-
 לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ: וְשָׁפַט בְּצֶדֶק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעֵנְוִי-
 אֶרֶץ וְהִבֶּה-אֶרֶץ בְּשֹׁבֵט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: וְהָיָה
 צֶדֶק אֲזוּר מִתְנָיו וְהֶאֱמוּנָה אֲזוּר חֲלָצִיו: וְגַר זָאֵב עִם-כֶּבֶשׂ²
 וְנֹמֵר עִם-גָּדִי יִרְבֵּץ וְעֹגֵל וּכְפִיר וּמְרִיא יַחְדּוֹ וְנֹעַר קָטָן נָהָג בָּם:
 וּפְרָה וְדָב תִּרְעֶנָּה יַחְדּוֹ יִרְבְּצוּ יִלְרִיֶּהֶן וְאַרְיֵה בִּבְקָר יֹאכֵל-
 תֶּבֶן: וְשִׁעֲשַׁע³ יוֹנֵק עַל-חֹר פֶּתֶן וְעַל מְאוֹרֶת צִפְעוֹנִי גְמוּל יִדּוֹ
 הִדָּה: לֹא-יִרְעוּ⁴ וְלֹא יִשְׁחִיתוּ בְּכָל-הָר קִדְשֵׁי בֵּי-מְלָאכָה הָאֶרֶץ
 דָּעָה⁵ אֶת-יְהוָה בְּמִים לִים⁶ מְבַסִּים: וְהָיָה בַּיּוֹם הַהוּא שְׂרֵשׁ⁶
 יְשִׁי אֲשֶׁר עָמַד לָגַם עַמִּים אֵלָיו גּוֹיִם יִדְרֹשׁוּ וְהָיְתָה מִנְחָתוֹ כְּבוֹד:

¹ His delight, הָרִיחַ with כ to smell with pleasure, hence generally to enjoy, delight in. ² Pilpel of שָׁעַע. ³ § 76, 2. c. ⁴ Inf. of יָדַע § 30, 4, hence with following אֶת. ⁵ כִּסָּה commonly with עַל, here with ל. ⁶ § 86, 3 b.

XXI. Jeremiah's letter to the captives in Babylon.

(Jer. 29, 4 — 14.)

⁴ כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל-הַגּוֹלָה אֲשֶׁר-
 הִגְלִיתִי מִירוּשָׁלַם בְּבָלָה: בָּנוּ בָתִּים וְשָׁבוּ וְנִטְעוּ גִּנּוֹת וְאָכְלוּ
 אֶת-פְּרִיָן: קָחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וּקְחוּ לְבָנֵיכֶם נָשִׁים
 וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים וְתִלְדֶּנָּה בָנִים וּבָנוֹת וּרְבוּ-שָׁם וְאַל-
 תִּמְעֹטוּ: וּדְרֹשׁוּ אֶת-שָׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בְּעֵדָה אֱלֹהֵי הָאָרֶץ כִּי בְשָׁלוֹמָה יְהִי לָכֶם שָׁלוֹם: כִּי
 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי-יִשְׂרָאֵל לָכֶם נְבִיאֵיכֶם
 אֲשֶׁר-בִּקְרַבְכֶם וּקְסָמֵיכֶם וְאֵל-תִּשְׁמְעוּ אֶת-חִלְמֵיכֶם אֲשֶׁר אַתֶּם

9 מִחֲלָמִים: כִּי בִשְׁקָר הֵם נִבְּאִים לָכֵם בְּשֵׁמִי לֹא שְׁלַחְתִּים נְאֻם־
 10 יְהוָה: כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֹאת¹ לְבָבְל שְׁבָעִים שָׁנָה
 אֶפְקֹד אֶתְכֶם וְהִקְמַתִי עֲלֵיכֶם אֶת־דִּבְרֵי הַטּוֹב לְהוֹשִׁיב אֶתְכֶם
 11 אֶל־הַמָּקוֹם הַזֶּה: כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשָׁבֶת אֲשֶׁר אֲנֹכִי
 חָשַׁב עֲלֵיכֶם נְאֻם יְהוָה מִחֻשְׁבוֹת שְׁלוֹם וְלֹא לָרָעָה לָתֵת לָכֵם
 12 אַחֲרִית וְתִקְוָה: וְקִרְאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי
 13 וְשִׁמַּעְתִּי אֲלֵיכֶם: וּבִקְשַׁתֶּם אֹתִי וּמָצְאתֶם כִּי תִדְרֹשְׁנִי בְּכָל־
 14 לְבַבְכֶּם: וְנִמְצָאתִי² לָכֵם נְאֻם־יְהוָה וְשִׁבַּתִּי אֶת־שְׁבוֹתְכֶם
 וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי
 אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבַּתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגַּלְתִּי
 אֶתְכֶם מִשָּׁם:

1 § 49, 4, Note. 2 To be found by one i. e. to show himself inclined toward one. (Fuerst Lex.)

XXII. The new covenant. (Jer, 31, 31 — 34.)

31 הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית
 32 יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כְבָרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתְכֶם בְּיוֹם
 הַחֲזוֹקִי בִידֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־¹הִפָּהּ הִפְרוּ אֶת־
 33 בְּרִיתִי וְאֲנֹכִי² בָּעַלְתִּי בָם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר
 אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי
 אֶת־תּוֹרַתִּי בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתָּבֶנָּה³ וְהָיִיתִי לָהֶם לָאֱלֹהִים
 34 וְהִפָּהּ יְהוֹרִלִי לָעַם: וְלֹא יִלְמְדוּ עוֹד אִישׁ⁴ אֶת־דַּרְעָהּ וְאִישׁ
 אֶת־אֲחִיו⁴ לֵאמֹר דַּע אֶת־יְהוָה כִּי כֹלָם יָדְעוּ אוֹתִי לְמִקְטָנָם
 וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעוֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד:

1 § 96, 2. 2 although, § 118. 3 For אֶכְתָּבֶנָּה. 4 § 97, 4.

XXIII. Resurrection of Israel by the reviving Spirit of God. (Ezek. 37, I—14.)

1 הִיָּתָה עָלַי יְרֵי־הַזֶּה וַיּוֹצִיאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה
 2 וְהִיא מְלֵאָה עֲצָמוֹת: וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת
 3 מְאֹד עַל־פְּנֵי הַבִּקְעָה וְהִנֵּה יְבִשׁוֹת מְאֹד: וַיֹּאמֶר אֵלַי בֶּן־אָדָם
 4 הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וַאֲמַר אֲרֹנִי יְהוָה אַתָּה יָדָעְתָּ: וַיֹּאמֶר
 5 אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבִשׁוֹת
 6 שִׁמְעוּ דְּבַר־יְהוָה: כֹּה אָמַר אֲרֹנִי יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
 7 אָנֹכִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלִיתִי
 8 עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם
 9 וִידַעְתֶּם כִּי־אָנֹכִי יְהוָה: וְנָבֵאתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כֹּה־נִבְּאִי
 10 וְהִנֵּה־רָעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל־עֶצְמוֹ: וָרָאִיתִי וְהִנֵּה־
 11 עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְּמַעַלָּה וְרוּחַ
 12 אֵין בָּהֶם: וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ
 13 אֶל־הָרוּחַ כֹּה־אָמַר אֲרֹנִי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ² וּפָחִי
 14 בְּהָרוּגִים הָאֵלֶּה וַיְחִיו: וְהִנָּבֵאתִי כַּאֲשֶׁר צִוִּיתִי³ וַתָּבוֹא בָהֶם
 15 הָרוּחַ וַיְחִיו וַיַּעֲמְדוּ עַל־רִגְלֵיהֶם חִלַּל גְּדוֹל מְאֹד מְאֹד: וַיֹּאמֶר
 16 אֵלַי בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה⁴ הִנֵּה
 17 אֹמְרִים יְבִשׁוּ עֲצָמוֹתֵינוּ וְאִבְדָּה תִּקְוַתֵּנוּ נִגְזְרָנוּ לָנוּ⁵: לָכֵן הִנָּבֵא
 18 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲרֹנִי יְהוָה הִנֵּה אָנֹכִי פֹתֵחַ אֶת־קְבֻרֹתֵיכֶם
 19 וְהַעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי⁶ וְהִבֵּאתִי אֶתְכֶם אֶל־אֶדְמַת
 20 יִשְׂרָאֵל: וִידַעְתֶּם כִּי־אָנֹכִי יְהוָה בִּפְתֹּחַי אֶת־קְבֻרֹתֵיכֶם וּבְהַעֲלוֹתִי
 21 אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רוּחִי בָכֶם וְחַיִּיתֶם וְהִנָּחֵתִי
 22 אֶתְכֶם עַל־אֶדְמַתְכֶם וִידַעְתֶּם כִּי־אָנֹכִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי
 23 נְאֻם־יְהוָה:

¹ For תִּקְרְבָנָה. ² § 80, 5. ³ sc. יְהוָה. ⁴ § 77, 3. ⁵ Dat. Commod.
⁶ we are so entirely cut of (Fuerst Lex.). ⁶ Apposition to אֶתְכֶם.

VOCABULARY.

I. HEBREW AND ENGLISH.

א

אב father: see § 73, 1.

אבר (§ 48, 1) to be lost, to perish; *Pi.* and *Hi.* to destroy, to let perish.

אבדון destruction, [abyss.

אבה to wish, to be [willing.

אבוי misery, woe.

אבוס crib.

אביב ear of grain, [time of ears, spring.

אביון needy, poor.

אבימלך pr. n. m.

אבינרד pr. n. m.

אביר mighty, chief.

אבל *K.* and *Hit.* to [mourn.

אבל mourning.

אבל truly, but, yet.

אבן *f.* stone, weight.

אברהם } Abraham.
אברם }

אבשלום Absalom.

אגם *c.* אגם pool.

אגר to gather.

אדום Edom.

אדון Lord.

אדיר mighty.

אדם to be red; *Hi.*

[to shew a red hue.

אדם man; *col.* men.

ארמה ground, soil, [land.

ארמי Edomite, Idu- [mean.

ארמני reddish.

ארן socket, funda- [ment.

ארני Lord, the divine [majesty.

ארני-בזק p. n. m.

אדר mantle, tunic.

אהב *a.* אהב to love.

אהב } friend.
אוהב }

אהבה *s.* love.

אהה oh!

אהל tent, tabernacle.

אהרן Aaron.

או or.

אוי woe!

אויב enemy.

אוייל silly, fool.

אולי perhaps.

אולם but.

אולת silliness, folly.

און iniquity, misery, [vanity.

אופיר Ophir.

אור (§ 53, 7) to be or become light, bright; *Hi.* to make bright, to illuminate, to enlighten; האיר פניו to look gracious.

אור light.

אות sign.

אז then.

אזור belt, girdle.

אזן *Hi.* to listen.

אזן *f.* ear.

אזר *K. a. Pi.* to gird; *Hit.* to gird oneself.

אח brother (§ 73, 2.)

אחאב p. n. m.

אחר one, first.

אחור behind, back, [backward.

אחות sister (§ 73, 3.)

אחז to seize, hold, [catch.

אחז p. n. m.

אחיתפל p. n. m.

אחר *Pi.* to delay, to [tarry.

אחר other.

אחר after, afterwards, [behind.

אחרון the last.

אחרי after; *w. suff.*

אחרי, § 75, 6.

אחרית end, future,
[eternity.]אחת *f.* of אחד, one.

אטם to close, to stop.

אי woe!

אי where?

אויב enemy.

איה where?

איוב Job.

איכה how? how!

איל ram.

אילון Ajalon, name of
[a city.]אין *c.* אין, not;

באין without;

w. suff. אינני, § 75, 3.איפה Ephah, a dry
[measure.]

איפה where?

איש man, see § 73, B.
[1. and § 98, 1. 2.]

אך only, but, surely.

אכזריות fierceness.

אכל (§ 48) to eat, *Pu.*
[to be consumed.]

אכל eater.

אכל, אכלה food.

אכן surely, truly.

אל not.

אלי to; *w. suff.*

[§ 75, 6.]

אל a mighty one. 2)
strength, power. 3)
God, the Almighty.אלה *f.* oak, terebinth.

אלהים, אלה God.

אליאב *p. n. m.*אליהו *p. n. m.*

אליל idol.

אלי! alas! לי! alas!
[for me.]

אלם dumb.

אלמנה widow.

אלף to learn, *Pi.* to
[teach.]

אלף thousand.

אם mother.

אם if; כי אם except
that; אם לו oh if!אמה maid-servant,
[§ 73, 9.]

אמה ell, cubit.

אמוץ *p. n. m.*אמונה faith, faithful-
[ness.]אמן to be firm, faith-
ful; *Hi.* to hold firm-
ly, to believe, *w. ב.*אמון depended on,
[faithful]אמן *K. Hi.* to be
firm; *Pi.* to fortify,
to strengthen.אמר (§ 48) to say, to
think, either follow-
ed by ללב, בלב or
not.

אמרה, אמר speech.

אמרי Amorite.

אמת truth.

אנה whither. ?

אנוש man, mortal.

אנה *Ni.* to lament, to
[mourn.]

אנחנו we.

אנף *K. a. Hit.* to be
[angry.]אנשים *pl.* of איש,
men, § 73, B. 1.אסורים *pl.* אסור
fetter, בית הא-
[prison.]אסף to gather, to
gather in; *Ni.* to
gather oneself, to
be gathered, taken
away.אסר to bind, to har-
[ness.]

אף nose, anger, wrath;

אפים face, anger.

אף *adv.* also; כי אף
how much more, how
[much less.]

אפה to bake.

אפוא then.

אפלה darkness.

אפס 1) end; 2) *adv.*
not, nothing, בא'[without
[except that.]אפס דמים *p. n.* of a
[place in Judah.]אפרח the young of
[birds, brood.]

אפרים Ephraim.

אפרתי Ephrathite.

אצל near, by, at.

ארבה locust.

ארבע *f.* }
ארבעה *m.* } four.

אַרְנ to weave.

אַרְנ cedar.

אַרַח *f.* path, way.

אַרִי } lion.
אַרִיָּה }

אַרָךְ to be long.

Hi. to prolong, *e. g.* life,
to lengthen, to tarry
[long, to delay.

אַרָךְ a putting off,
delay, אַרָךְ יָמֵי, long of
אֵימָה temper, long-suffer-
[ing.

אַרָךְ length, אֵימָה, [length of life.

אַרַם Aramea, Syria.

אַרְצָא *f.* earth, land.

אַרַע to curse.

אֵשׁ *f.* fire.

אִשָּׁה woman, § 73,
[B. 2.

אַשּׁוּר *f.* Assyria, an
[Assyrian.

אִשָּׁם and אִשָּׁם to be
guilty, to transgress,
to be condemned;
Hi. to condemn, to
[punish.

אַשְׁפָּת dunghill.

אַשְׁקֶלֶן *p. n.* of a
city of the Philist-
[ines.

אַשֶּׁר *Pi.* to guide, di-
rect aright, to make
or call happy.

אֲשֶׁר who, which,
[when, as.

אַשְׁרִי (*fr.* אֲשֶׁר for-
tune—not used-) hail!
[happy!

אַתָּה־אֵת 1) sign of *acc.*
w. suff. אֵתִי 2) with;
w. suff. אֵתִי etc.

אַתָּה to come.

אַתָּה thou.

ב

בִּי in, with; *w. suff.* בִּי.

בֹּא *pret.* of בוא.

בָּאָר *f.* well.

בָּאָר שֶׁבַע *p. n.* of a
[city.

בְּאַפֶּם without.

בָּבֶל Babylon.

בָּגַד to be faithless, to
[transgress.

בִּגְדָר garment.

בְּגִלָּל on account of.

בָּדַד separate, alone,

לָבֶד apart, separate,

בָּרַל *Hi.* to divide, to
separate, show dif-
[ference.

בְּהֵמָה beast.

בִּהֶן *f.* thumb.

בֹּאָה to come, to set
(of the sun); *Hi.* to
[bring.

בֹּזֵז to disdain, with

לְ to show contempt
[for somebody.

בֹּזֵז *s.* contempt.

בֵּין see בֵּין.

בֹּר well, pit, cistern.

בֹּשֶׁת to be disappoint-
ed, to be ashamed,

to come to shame;
Hi. to put to shame,
to disgrace.

בֹּז *pret.* of בֹּז.

בֹּזֵה to despise, dis-
[dain.

בֹּזֵז to spoil.

בְּחוּץ without.

בָּחוּר youth, young
[man, chosen.

בָּחַן to examine, try,
[search, tempt.

בָּחַר to choose, to se-
lect, *w. ב.* נִבְחָר de-
sirable.

בִּטָּח to trust, to be
[confident, *w. ב.*

בִּטָּח security, safety;
לֵב in safety, securely.

בֶּטֶן *f.* belly, heart,
[womb.

בִּי *interj.* O that!

בֵּין to understand; *Hi.*
to discern; *Hit.* dil-
igently consider, to
[fathom.

בֵּין interval (space be-
tween two things),
du. בֵּינֵימִים; hence

אִישׁ הַבֵּינִים, the
man between the two
hosts.

בֵּין between; *w. suff.*
[§ 75, 6.

בִּינָה understanding.

בִּיצָה (*pl.* בִּיצִים) egg.

בֵּית house, מְבִית
[within.

בֵּית לָחֶם *p. n.* of a city.

בָּכָה to weep.

בְּכוֹר firstborn.

בַּל not.
 בְּלִי without.
 בְּלִיעַל worthlessness,
 [lowness].
 בַּלְעָם Balaam.
 בְּלָעִיר (with pref.)
 (מִבְּלָעִיר, מִן) with-
 out, besides, except.
 בְּלִיתִּי without, בְּלִיתִּי
 [that not].
 בַּמָּה in what?
 בֶּן, בָּן son, § 79, 6.
 בָּנָה to build.
 בַּעֲבוּר in order that.
 בָּעַר for.
 בְּעוֹר within yet.
 בָּעַל to be lord over.
 בַּעַל man, lord, hus-
 band, person given or
 addicted to a thing;
 § 89, 4. II. Baal, god
 of the Phenicians.
 בָּעַר *K. and Pi. intr.*
 to burn, *tr.* to con-
 [sume].
 בָּצַע profit, unjust
 [gain].
 בָּצַק dough.
 בָּקַע *Pi.* to split.
 בִּקְעָה valley.
 בָּקָר herd, oxen.
 בָּקָר morning.
 בְּקִרְבִּי within.
 בָּקַשׁ *Pi.* to seek, de-
 [mand].
 בָּרָא to create.

בָּרַח to choose, to
 [select].
 בְּרֹזֶל iron.
 בָּרַח to flee.
 בָּרִיא fat, full.
 בְּרִיאָה creation.
 בְּרִית covenant.
 בָּרַךְ to kneel, בָּרוּךְ
 blessed, *Pi.* to bless.
 בָּרַךְ knee.
 בִּרְכָה blessing.
 בָּרַק lightening.
 בָּשָׂר meat, flesh, body.
 בַּת daughter, § 73, 7.
 בְּתוֹךְ in the midst of,
 [within].
 בִּתְּיָם *pl.* of בֵּית § 73, 8.

ג

גָּאֹהֲרָה haughtiness,
 [pride].
 גָּאַל to redeem.
 גָּבַהּ to be high; *Hi.*
 to raise up, make
 [high].
 גָּבַהּ (only in *const.*)
 גָּבַהּ high, haughty
 [of, tall of].
 גָּבִיחַ high, lofty, tall.
 גָּבִיחַ height.
 גְּבוּל boundary. dis-
 [trict, territory].
 גִּבּוֹר strong, hero.
 גְּבוּרָה strength,
 [might].
 גִּבּוֹר lord.
 גְּבִישׁ crystal.

גָּבַל *Hi.* to enclose
 around, to set bound-
 [aries].
 גִּבְעָה hill.
 גִּבְעָה I. hill, II. p. n.
 [of a city].
 גִּבְעוֹן p. n. of a city.
 גִּבַּר to be strong, to pre-
 vail; *Pi.* to strength-
 [en].
 גִּבּוֹר man, hero.
 גִּבְרָת mistress.
 גִּגַּי roof.
 גָּדוֹל great, old, loud.
 גִּדְּי kid.
 גָּדַל to be great; *Pi.* to
 make great, to make
 [grow; *Hi. id.*].
 גָּדַל greatness.
 גְּדוּלָה and גִּדְּלוּלָה
 [greatness, majesty].
 גִּדְּרָה *cons.* גִּדְּרָה wall,
 [fence].
 גִּבּוֹ back.
 גּוֹי nation, people.
 גִּיל see גִּיל.
 גִּל see גִּל.
 גּוֹלָה a company of
 [exiles].
 גּוֹמִיץ pit.
 גּוֹר to sojourn, abide.
 גָּזַז to shear.
 גָּזַל to rob.
 גִּזְעָה a stem.
 גָּזַר to cut, to cut off,
 divide; *Ni.* to be
 [cut off].
 גִּיא valley.

גִּיד sinew.

גִּיל to rejoice, exult.

גִּלָּה to reveal; *Pi. id*;*Hi.* to lead into exile.

גִּלְיָה p. n. m.

גִּלְל to roll; with עַל
to throw upon; with
[מִן, to remove.

גַּם also, yea, even.

גָּמָא *Pi.* to swallow.

גָּמָא bulrush.

גָּמוּל any act done,
good or evil, behav-
[ior, desert.

גָּמוּל a weaned child.

גָּמְלוֹת *pl.* גָּמְלוֹת
the recompense, pun-
[ishment.גָּמַל to recompense, to
[do.

גֶּן garden.

גָּנַב to steal.

גָּנַב thief.

גָּעַר to reprove.

גָּעַרָה *c.* גָּעַרָה re-
[buke.

גֵּר stranger.

גֵּרְגָרוֹת *pl. f.* throat,
[neck.

גֵּרְזֵן an axe.

גָּרַשׁ *Pi.* to drive away,
[to exile, cast out.

גֵּרְשָׁם p. n. m.

גִּשְׁת, גִּשְׁתָּה, גִּשְׁתָּה
see גִּשְׁתָּה.

גִּשְׁשָׁם rain.

גִּשְׁשָׁן 1) p. n. of a region
in Egypt; 2) p. n. of
[a city in Judah.
גִּת p. n. of a city.

ד

דָּב or דּוֹב bear.

דְּבָרָה, דְּבוֹרָה 1) a
bee. 2) Deborah, p.
n. of the prophetess,
[Judge. 4, 4.

דָּבַק to cleave, to cling

דָּבַר *K.* usually *Pi.* to
[speak.

דָּבָר word, thing.

דְּבַשׁ honey.

דָּג }
דָּגָה } fish, fishes.

דָּגָן corn.

דָּוִד, דָּוִיד David.

דָּוִי languor, illness.

דָּוִי faint, sick.

דָּם, דּוֹם see דָּם

דּוֹמִיָּה silence, resig-
[nation,דִּין or דִּין to judge, to
rule, to contend

דּוֹר generation, age,

לְדוֹר וְדוֹר to all
[generations.דָּחָה to drive away,
[to thrust down.דִּין judgment, strife,
[contention.

דִּין judge, defender.

דָּל poor.

דִּלָּה poverty.

דָּלָה to draw, as
[water from a well.

דִּלִּי bucket.

דָּלָל to totter, to be
slack, weak, to lan-
[guish.דָּלַק to pursue hotly,
Hi. to kindle, in-
[flame.

דָּלֶת door, gate.

דָּם blood, the *pl.*דָּמִים blood-guilti-
[ness.

דָּמָה to be like.

דְּמוּת likeness, image.

דָּמָם to be dumb, si-
lent, to rest, to stand
[still.

דִּמְעָה tear.

דָּמַשְׁק Damascus.

דַּע, דַּעַת see דַּע

דַּעַת knowledge.

דַּעַת knowledge, in-
[telligence.

דָּר see דָּר

דָּרַךְ with דָּ, to tread,
e. g. a way; *Hi.* to
[lead.

דָּרַךְ way.

דָּרַשׁ to require, to
[seek.דִּשָּׁן *Pi.* to make fat,
[to anoint.

ה

הֶבֶל vanity, empti-
[ness.הִנָּה to meditate, to
think, with הָ of the
[object, to utter.

הַגִּוָּת thought.

הַגִּיג meditation;
[prayer.

הָרָה to stretch out.

הָרָה to honor;

w. פָּנִים, to favor one's cause; *Hit.* to decorate oneself, to boast [oneself.]

הָרָה ornament.

הָרָה, c. הִדְרָה honor, ornament, glory.

הוא he.

הוֹר beauty, majesty.

הוי woe! ho!

הוֹן wealth, riches.

הט see נָטָה

היא she.

הִיהָ to be; w. לָ, to be-
[come.]הֵיכַל palace, sanctu-
[ary.]הִין Hin, a liquid mea-
[sure.]הֲלֵא not? indeed! see
[לָא and § 25, 5.]

הֵלֹם hither.

הֵלֵךְ to walk, to go,
to live; *Hi.* to lead.הֵלֵךְ *Pi.* to sing, to
praise; *Hit.* to glory,
[to boast.]

הֵלֶם hither.

הִכָּם to confound,
[to scatter.]הֵנָּה I. they (f.); II.
[hither.]הִנֵּה lo! see! behold!
[w. suff. see § 75, 3.]הִפָּךְ to turn; w. לָ or
w. two accus., to change
[into.]

הַר mountain, § 17, 5.

הִרְבָּה much.

הָרַג to slay, kill.

הָרָה to conceive, to
[be pregnant.]הָרַם to tear, to pull
down, to destroy.הִשָּׁם *inf. Hi.* of
שָׁם used as *adv.*,
[early.]

י

יָאב wolf.

זאת (f.) this.

זָבַח *K. a. Pi.* to
slaughter, to sacri-
[fice.]זָדוֹן wantonness! pride,
[haughtiness.]

זה this.

זָהָב gold.

זָהָר *Ni.* to be taught,
to take heed; *Hi.* to
shine; *fig.* to teach.

זֹהָר brightness.

זוּ which, that.

זֹבַב to flow.

זָוַד to boil up; *Hit.* to
act insolently, wick-
[edly.]

זָוָה c. זוּלָת; w. suff.

זוּלָתִי, only used as a
prep. besides, except.זָלַל squanderer, prod-
[igal.]זָוַר *i. q.* כָּוַר to go
away, *Ni.* to turn
[aside.]זָוַר or זָוַר to bind, to
[bandage.]

זֵית olive

זָךְ pure.

זָכָה to be pure; *Pi.* to
cleanse; *Hit.* to cleanse
[oneself.]

זְכוּכִית glass, crystal.

זָכַר to remember; *Hi.*to bring to remem-
[brance, to praise.]

זָכָר a. זָכָר memory.

זִכְרוֹן remembrance.

זָמַר *Pi.* to sing, to
[praise.]

זֹנָה a. זֹנָה harlot.

זָעַק to cry out.

זַעֲקָה the cry.

זִפְתָּה pitch.

זָקַן *K. and Hi.* to be
[old, to grow old.]זָקֵן old man, an elder,
chief of a family,
[tribe or city.]

זָקֵן beard.

זָקִים old age.

זָקַף to raise, to com-
[fort.]

זָקַף to refine.

זָר stranger.

זִרְעָה arm, strength.

זָרַח to break forth, to
[shine.]

זָרַע to sow.

זָרַע seed, children,
[sowing.]

זָרַת span.

ח

חָבַא *K. Hi.* to hide,
shield; *Ni.* to hide
[oneself.]

חֲבוּרָה stripe.

חֲבֵל rope, company.

חֶבֶק to embrace.

חֶבֶק folding.

חֶבֶר to bind, to unite;

Hit. to ally oneself,
[with (עם),

חֶבֶר companion.

חֶבְרוֹן Hebron, p. n.
[of a city.

חֶבֶשׁ to bind up, to
gird, to saddle; *Pu.*
[to be bound up.

חֶג festival.

חֶגֶב locust.

חֶגֶג to celebrate a
[festival.

חֶגֶר to gird.

חֶדָּה to gladden.

חֶדְדָּה joy.

חֶדֶל and חֶדֶל to
cease, to leave off,
[to be wanting.

חֶדֶק and חֶדֶק (a
[species of) thorn.

חֶדֶר chamber, inward
[part.

חֶדֶשׁ *Pi.* to renew.

חֶדֶשׁ new.

חֶדֶשׁ the new moon,
[month.

חֶוֶג circle.

חֶוֶט thread.

חֶוִי Hivite, a Canaan-
[ite tribe.

חֶוֶל *K.* to move in a
circle, to dance, to
writhe in pain; *Hi.*
to make tremble;

Hit. w. ל, to wait for.

חֶוֶל sand.

חֶוֶלָה *f.* חוּלָה, part.

K. of חֶוֶלָה, to be
[sick.

חֹמָה wall.

חוּץ exterior, abroad,
[בְּחוּץ without.

חוּץ plur. חוּצוֹת or
חֲצוֹת, street.

חֹזֶה to see, especially
a vision, hence to
[prophecy.

חֹזֶן vision.

חֹזֶת vision.

חֹזֶן intuition, vision.

חֹזֶן arrow, קוֹלוֹת
[thunder-flash.

חֹזֶק to be strong; with
מֶן to be stronger

than, *i. e.* to con-
quer; *Pi.* to give
strength, to strength-
en; *Hi.* to lay hold
of, to seize; *Hit.*
to strengthen oneself.

חֹזֶק and חֹזֶק strong,
[violent.

חֹטֵא to sin; *Hi.* cause
to sin, lead into sin.

חֹטֵא sinner.

חֹטֵא *pl.* חֹטְאִים, sin;
2) the punishment of
[sin.

חֹטֵה wheat.

חֹטֵר a shoot, twig.

חֵי living.

חֵידָה riddle.

חֵיהָ to live; *Pi.* to
make alive; *Hi.* to
[let live.

חֵיהָ living being, an-
[imal, beast.

חַיִּים life.

חֵי see חוּל

חֵיל strength, force for

war, army, wealth;

עָשָׂה חֵי to make

i. e. put forth power,
do mightily, אָנְשִׁי

חֵיר mighty men,
[heroes.

חֵי palate.

חֵהָ to wait for; *Pi.*
[*id.*, to hope.

חֵבִלּוֹת darkening.

חֵבֵם to be, or become
wise; *Pu.* to be made
wise; *Hit.* to think
[oneself wise.

חֵבֵם wise.

חֵבְמָה wisdom.

חֵל profane, common.

חֵלֶב milk.

חֵלֶב fat.

חֵלָה to be ill; *Hit.* to
[become sick.

חֵלוֹם dream.

חֵלִיל flute, pipe.

חֵלִילָה § 75, 8.

חֵלֵל *Pi.* to profane;
[*Hi.* to begin.

חֵלֶם to dream; *Hi.* to
[cause to dream.

חֵלְמִישׁ flint.

חֵלָה to change; *Hi. id.*
[to renew.

חֵלֶץ to draw out; *Ni.*
to be extricated, de-
livered; *Pi.* to deliver,
set free.

חֵלְצִים loins.

חֵלֶק to divide, have
part, *w.* ב; *Hi.* to make
[smooth, flatter.

חֶלֶק part, share, lot.
 חֶלֶק *adj.* smooth.
 חֶלֶש weak.
 חֶם warmth, heat,
 חֶם p. n. m.
 חָמַר to covet.
 חֶמָה wrath, fury.
 חֶמָה warmth, heat.
 חֶמוֹץ a violent man,
 [robber].
 חֶמֹר ass.
 חֶמוֹת mother-in-law.
 חֶמֶל to have pity,
 [compassion].
 חֶמֶם to be warm; *Pi.*
 [to make warm].
 חֶמֶץ to be leavened.
 חֶמֶץ leavened.
 חֶמֶץ vinegar.
 חֶמֶר bitumen.
 חָמַר to daub, to pitch.
 חֶמֶר clay, mortar, ce-
 ment. 2) Homer, a
 [dry measure].
 חֶמֶשׁ five.
 חֵן favor.
 חֲנָה to encamp, be-
 [siege].
 חֲנוּךְ p. n. m.
 חֶנֶת lance.
 חֶנֶם gratuitously,
 [without cause].
 חֵן to be merciful,
 gracious to; *Ho.* to
 [find pity].
 חֶסֶד mercy, love, kind-
 [ness].
 חֶסֶד pious, good man.

חָסַר to suffer want, to
 be without, to de-
 crease; *Pi.* to lessen,
 [to make inferior].
 חָסַר *adj.* lacking,
 [void].
 חֶפֶה bridal-chamber.
 חָפֵץ to wish, to de-
 sire, to have delight.
 חָפֵץ delight, precious
 [thing].
 חָפַר to dig.
 חָפַשׁ to search.
 חָפֵשׁ *adj.* free, ex-
 [empt from taxes].
 חָצַב to dig out, to
 [hew].
 חֲצוֹת the middle,
 [midst].
 חֲצִי the half, the mid-
 [dle].
 חֲצִיר grass.
 חָצַץ to cut, divide,
 [hence].
 חָצַץ dividing into
 [swarms].
 חָצָץ gravel-stones.
 חֲצֵר court, yard.
 חֶק bosom.
 חֶק statute, law.
 חֶקֶה law.
 חָקַק to engrave, to in-
 scribe laws, to rule;
 [*Pi.* to decree].
 חָקַר to search, ex-
 [plore].
 חָקַר a searching out;
 חֲאִין unsearchable.
 חֹר a hole.
 חֶרֶב sword.
 חֶרֶב p. n. of a top of
 [Sinai].

חֶרֶב dry land.
 חֶרֶב wasteness, *plur.*
 waste places, ruins.
 חָרַר to quake, to
 [tremble].
 חָרָה to be kindled;
w. אָף the anger was
 [kindled].
 חָרוּץ diligent; 2 fine
 [gold].
 חֲרִיץ a piece, a slice.
 חֶרְמֵשׁ sickle.
 חָרַף *Pi.* to upbraid, to
 [scorn, reproach].
 חָרַף autumn, harvest.
 חֶרְפָּה reproach,
 [shame].
 חָרַשׁ to work, to de-
 vise, imagine; *Hi.*
 [to be silent].
 חָרַשׁ artificer.
 חָרֵשׁ deaf.
 חָשַׁב to think, to be
 about; *with* ל, to
 count as, to regard;
 [*Pi.* to devise].
 חָשָׁה *K. Hi.* to be sil-
 [ent].
 חֹשֶׁךְ darkness.
 חָשַׁךְ to withhold,
 [restrain].
 חָשַׁךְ to have delight
 in one, to love, *w.* ב.
 חֲתִיָּה *f.* Hit-
 tite, a race of people
 dwelling in the reg-
 [ion of Hebron].
 חָתָן bridegroom, son-
 [in-law].
 חָתַת (*fut* יָחַת) to be
 afraid, terrified; *Ni.*
 to be confounded.

ט

טַבַּל to dip.

טָבַע to sink, to penetrate; *Ho.* to besunk, to be laid deep, to [fasten in.

טָהוּר pure.

טָהַר to be or become clean, pure; *Pi.* to cleanse, to purify; *Hit.* to purify oneself.

טוֹב good, fair, beautiful.

טוֹבָה *f.* of טוֹב; [2. prosperity.

טוֹב the good, best [things.

טָחַן to grind.

טִיט mire, mud.

טֵל dew.

טָמַן to hide.

טָעַם to taste.

טַעַת see נָטַע

טָרַח burden, trouble.

טָרִיָּה *f.* טָרִיָּה fresh.

טָרַם, בְּטָרַם before, [not yet.

יָאֵל *Hi.* to be willing, content, to con- [sent.

יָאֵר a river, esp. the [Nile.

יְבוּל produce of the [land.

יְבוּסִי Jebusite.

יָבֵל or יוֹבֵל a he-goat, hence קֶרֶן הַי [rams' horn.

יָבֵשׁ to be dry, to with- [er; *Hi.* to dry up.יָבֵשׁ *adj.* dry.

יַבְשָׁה dry land.

יָנַע to be weary, fatigued; *Pi. Hi.* to fatigue, to weary.יָד הַיָּאֵר, side, a side, *i. e.* bank of [the Nile.יָדָה *Hi.* to confess, to [praise, thank.יָדַע to know, to regard, to have respect; *Hi.* to let know, to inform, to teach.

יָה abbreviated from [יְהוָה:

יָהֵב lot, fate.

יְהוּדָה Judah.

יְהוָה the Lord, § 18, [Note.

יְהוֹשֻׁעַ Joshua.

יֹונָתָן, יְהוֹנָתָן Jona- [than.

יֹואָב Joab.

יֹולָדָה mother.

יּוֹם plur. יָמִים, day, הַיּוֹם to-day.

יּוֹמָם by day, 2) daily.

יוֹן Greek.

יוֹנָה dove.

יוֹנִי Ionian, Greek.

יוֹנֵק a suckling child, [2) a young twig.

יוֹסֵף Joseph.

יוֹעֵץ counsellor.

יוֹצֵר potter.

יוֹקֵשׁ fowler.

יֹוֹתָם *p. n. m.*

יִזְרְעֵלִי Jezreelite.

יַחַד conjointly, at one [time.

יַחְדּוֹ together.

יְחִזְקִיָּהוּ Hezekiah.

יְחִידָה (the only one) [child, girl.

יָטַב to be good, merry, to please; *Hi.* to do [well, to do good.

יַיִן wine.

יָיַן see נָכָה

יָכַח *Ni.* to dispute with one another; *Hi.* to determine, to reprove, to rebuke.

יָכַל to be able, to prevail over, to over- [come.

יָלַד to bring forth, to bear; *Hi.* to beget.

יָלֵד child.

יָלֹוד born, *i. e.* a boy, [a child.

יָלַף see הָלַף

יָם sea, the west.

יָמִין right hand, the [south.

יָנָה *Hi.* to oppress.יָנַק to suck; *Hi.* to give [suck.

יָסַד to found, to ap- [point.

יָסוּד ground, found- [ation.

יָסַף *K. a. Hi.* to add, [increase.יָסַר to instruct; *Pi.* to correct, to punish; *Ni.* to receive correction.

יען *because.*
 יעָה to be fatigued,
 [faint.
 יעָה faint, wearied.
 יעֵץ to advise; *Ni.* to
 [deliberate.
 יַעֲקֹב Jacob.
 יַעֲרָה (honey) twig.
 יָפָה *f.* יָפָה beautiful.
 יָפִי in *p.* יָפִי beauty.
 יַפֶּת Japhet.
 יֵצֵא to go out; *Hi.* to
 lead out, to carry
 [out.
 יִצֵּב *Hit.* to set or place
 oneself, to stand firm.
 יִצַּן to set, place.
 יִצֵּעַ *Hi.* to make a bed.
 יִצַּר to create, form,
 [make.
 יִצֹר form, imagination.
 יָצַר former.
 יָקַר to burn; *Ho. id.*
 יְקָה obedience.
 יָקָץ to awake.
 יָקָר to be precious;
 Hi. to make pre-
 [cious.
 יָקָר precious, dear.
 יָרָא to fear, to be
 afraid; *Pi.* to terrify.
 יָרָא fearing.
 יָרָא fear.
 יְרֻבְעַל Jerubbaal.
 יְרֻבֹּם Jeroboam.

יָרַד to go down, de-
 scend; *Hi.* to bring
 [down.
 יָרָה to cast, to shoot
 arrows; *Hi.* to teach,
 [instruct.
 יְרוּשָׁלַם or יְרוּשָׁלַם
 [Jerusalem.
 יָרַח month.
 יָרַח moon.
 יְרִיחוֹ Jericho.
 יְרִיעָה curtain.
 יֵרֶק herbs, greens.
 יִרְשׁ to inherit, possess,
 to dispossess; *Ni.* to
 be dispossessed; *Hi.*
 to take possession,
 [to make poor.
 יִשׁ there is, it is.
 יָשַׁב to sit, inhabit,
 dwell; *Hi.* to cause
 to sit, to make dwell.
 יָשַׁב inhabitant.
 יֵשִׁי Jesse.
 יִשׁוּעָה help, deliver-
 [ance.
 יָשִׁישׁ old, aged man.
 יָשָׁן to sleep.
 יִשַּׁע *Ni.* to be saved;
 Hi. to help, to save.
 יִשַּׁע, יִשַּׁע help, as-
 sistance, salvation.
 יִשְׁעִיחַ Isaiah.
 יִשְׂרָאֵל upright, right.
 יִשְׂרָה honesty, piety.
 יִשְׂרָאֵל Israel.
 יָתוֹם orphan.

יָתַר *Ni.* to remain.
 יֶתְרוֹ Jethro.
 יִתְרוֹ preeminence,
 [superiority.
 כ
 כָּ as, like; *w. suff.*
 כְּמוֹנִי
 כָּאֵב to grieve, to ache;
 [*Hi.* to cause pain.
 כָּאָה *Ni.* to be rebuk-
 [ed; *Hi.* to afflict.
 כְּאִשֶּׁר as.
 כָּבֵד, כָּבֵד to be
 heavy, weighty; *Ni.*
 to be honored, *part.*
 כְּכָבוֹד as
 sub. glorious things:
 Pi. to honor; *Hit.* to
 make or to show one-
 [self honorable.
 כָּבֵד (const. כָּבֵד and
 כָּבֵד) heavy, num-
 [erous, rich.
 כָּבַח to go out, to be
 [extinguished.
 כְּבוֹד honor, majesty.
 כָּבַם *Pi.* to cleanse,
 [to wash clothes.
 כָּבַר *Hi.* to multiply.
 כָּבֵשׁ a young sheep.
 כָּבֵשׁ an oven.
 כֹּה, כֹּה thus, כֹּה
 [hither and thither.
 כֹּהֵן priest.
 כֹּהֵן priesthood.
 כּוֹבֵעַ helmet.
 כּוֹכָב star.

כול *Pi.* to contain, to sustain, *Hi.* to hold, [to contain.]

בון to stand or exist; *Ni.* and *Hit.* to be set up, to be established, prepared, ready; *Pi.* and *Hi.* to place or set up, to establish, fix, prepare.

כוס *f.* cup.

בוש *f.* Ethiopia.

בושי Ethiopian.

בזב lie, falsehood.

בח strength.

בחר *Pi.* to hide, to [conceal.]

כחש to conceal, deceive; *Pi.* to deny, to lie, speak falsehood. [hood.]

כי because, for, when, [that, but.]

בירון javelin.

כילי miser, avaricious.

ככה thus.

כל *כלנו* all, *כל-* we [all.]

כלב dog.

כלה to be complete, finished; *Pi.* to complete, to finish, to [destroy utterly.]

כלה daughter-in-law.

כלוב bird-cage.

כלי vessel, instrument. apparel, *plur.* כלים

vessels, arms,

[weapons.]

כליות *plur.* כליות [reins.]

כלילה *f.* כלילה complete, perfect.

כלם *Hi.* to reproach, put to shame; *Ni.* to [be ashamed.]

כלמה reproach, shame, ignominy.

כמו as, like.

מעט see כמעט

כמר *Ni.* to be kindled (of compassion.)

כן thus, so, right, [על-כן] therefore.

כנען Canaan.

כנעני a Canaanite.

כנף wing, the skirt of [an uppergarment.]

כסא throne.

כסה to cover, to conceal: *Pi. id.*

כסיל fool, foolish, [silly.]

כסל strength, support, folly.

כסף to long after; [*Ni. id.*]

כסף silver, money.

כעס anger, grief.

כף dual כפים, the hollow hand, palm [of the hand.]

כף רגל the sole of [the foot.]

כפיר young lion.

כפף to bend.

כפר *Pi.* to atone, expiate, to forgive.

כפרים (only *plur.*) atonement, expiations.

כרה to dig.

כרם vineyard.

כרת to cut off, to hew down, **כרת ברית** to make a covenant; *Ni.* to be destroyed.

כשל *K. Ni.* to totter, to stumble; *Hi.* to cause to stumble.

כתב to write.

כתם gold.

כתנת also כתנת, a shirt or tunic, coat.

כתת to beat, dash; *Ho.* to be smashed, [to be destroyed.]

ל

לוא rarely לא not, [הלוא] § 24, 5.

לאה *Ni.* to be weary, [to dislike, loathe.]

לאט to wrap around, [to muffle.]

לאם people.

לב heart, under- [standing.]

לבב heart.

לבי alone, לבדי [I alone.]

לבה flame.

לבן *Hi.* to be white, to make white; *Hit.* to purge oneself, [cleanse oneself.]

לָבָן Laban.
 לָבַשׁ to put on, to
 clothe oneself; *Hi.* to
 [dress, to clothe.
 לִהְבֶּה c. לִהְבֶּת, a
 flame, the glittering
 לוח tablet. [point.
 לוי Levite.
 לוֹיָהּ wreath, garland.
 לוֹלֵא, לוֹלֵא if not,
 [unless.
 לוֹן or לוֹן to stay, to
 abide; *Hi.* to keep
 overnight, to harbor.
 לוֹץ *Pi.* to scorn; *Hi.*
 [to interpret.
 לוֹזֵר f. perverseness.
 לחם bread.
 לחם *Ni.* to make war,
 [to fight.
 לחץ to afflict, to
 [oppress.
 לחץ oppression.
 לילה night.
 לון see לוֹן
 הלך see לך
 לכד to capture.
 לכד capture, noose.
 לכן therefore.
 לכת see הלך
 למד to learn; *Pi.* to
 [teach.
 למודים training, in-
 [struction.
 למה למה why?

למען for the sake of,
 [in order that,
 לעג to mock, to de-
 [ride.
 לעז to speak unintell-
 igibly, in a foreign
 [language.
 לפי according to.
 לפיד torch.
 לפני before; *w. suff.*
 לפני לפני
 לץ scorner.
 לקח to take, capti-
 [vate, to accept.
 לקט *Pi.* to gather up,
 [to collect.
 לקט a gleaning.
 לשון tongue,
 לשון *Hi.* to slander.

מ

מאד might, power; 2)
adv. much;
 עד-מאד exceed-
 [ingly, very.
 מאומה anything,
 [whatever.
 מאורה opening, hole.
 מאזנים scales.
 מאכל food.
 מאכלת knife.
 מאן *Pi.* to refuse, be
 [unwilling.
 מאס (*w. ב.*) to disdain,

reject; *Ni.* to be de-
 [spised, rejected.
 מְבֹא the going down,
 setting of the sun,
 [hence *the west.*
 מְבֹטח trust.
 מְבֹצָר fortress, forti-
 [fication.
 מָגֵן (*w. suff.* מָגֵנִי)
 [shield.
 מֵד an upper garment.
 מִדְבָּר desert.
 מִדָּר to measure.
 מִדָּה a measure.
 מִדּוֹן contention, strife.
 מִדּוּעַ why? wherefore?
 מִדִּין strife, only *plur.*
 [contentions.
 מִדָּע knowledge.
 מַה, מַה, מַה
 what? how? (§ 24, 1).
 מַהֲלֵךְ one that travels.
 מַהֵר to be quick, to
 [hasten, *Pi. id.*
 מהר *adv.* hastily.
 מהרה quickly.
 מואב Moab.
 מואבי Moabite.
 מוֹדִים *part. Hi.* יָדָה
 to move, totter;
Ni. to be moved, to
 [tremble, totter.
 מוֹל to circumcise.
 מוֹל *prep.* before,
 מ' אַל מ' over against,
 [towards.

מוֹסֵר instruction, cor-
[rection.

מוֹעֵד appointed time,
hence *festival*; ap-
pointed place for
gathering together,
hence אֹהֶל מ' the
tent of the congrega-
tion, the tabernacle.

מוֹצֵא utterance, a go-
ing out, depart.

מוֹקֵשׁ snare, gin.

מוֹר *Hi.* to change, ex-
change; *intrans.* to
alter, change one's
[mind.

מוֹרֶה teacher.

מוֹשׁ to give way, move
[away, depart.

מוֹשֵׁב a sitting, a so-
[cial circle.

מוֹשִׁיעַ savior.

מוֹת to die; *Pi.* and
Hi. to kill, to slay.

מוֹת death.

מוֹזוֹז a door-post.

מוֹזְמוֹר a song, psalm.

מוֹרֵחַ rising of the sun,
[east.

מַחֹל dance.

מַחְוָה vision.

מַחִיר price.

מַחְלָה sickness, dis-
[ease.

מַחֲנֶה camp.

מַחְסֶה refuge, shelter.

מַחְסוֹם a muzzle.

מַחְסוֹר want, defici-
[ency, poverty.

מַחֵץ to strike.

מַחְקֵק lawgiver.

מָחָר to morrow;

בְּיוֹם מ' aftertime,
hereafter.

מַחְשָׁבָה thought.

מַחְתָּה destruction,
ruin.

מָטֵה *m.* (*pl.* מַטְוֵה)
staff, rod, tribe.

מָטָה bed.

מָטָר *Hi.* to rain.

מָטָר rain.

מִי who?

מַיִם water.

מִישׁוֹר plain; justice,
equity, impartiality.

מִישָׁר evenness; *plur.*
right things.

מַכָּאב pain, sorrow.

מַכָּה a stroke, wound.

מְכוֹן foundation, basis.

מָכַר to sell.

מַכְשָׁל a stumbling
block.

מָלֵא to be full; *Pi.* to
fill.

מָלֵא *adj.* full.

מָלֵא and מְלוֹא ful-
ness, multitude.

מַלְאֲכָה messenger,
angel.

מְלָאכָה work.

מֶלֶךְ *f.* (*pl.* מְלִים or
מְלִין) word.

מְלוּכָה rule, domi-
nion.

מְלוּנָה a night-hut.

מִלְחָמָה war.

מָלַט *Pi.* to deliver:
Ni. to escape, to be
delivered.

מָלַךְ to rule, to be
king; *Hi.* to make
king.

מֶלֶךְ king.

מַלְכָּה queen.

מַלְכוּת kingdom.

מִלְמַעְלָה above.

מַמְלָכָה *c.* מְמַלְכָּה
kingdom, dominion.

מַעַל see מַמְעַל

מְמַשְׁלָה dominion,
rule.

מֵן of, from; *w. suff.*
מִמֶּנִּי

מִנָּה to number.

מְנוּחָה stillness, rest.
ease; מִי מְנוּחָה still
waters.

מְנוֹר a weaver's beam.

מִנְחָה gift.

מָנוֹם refuge.

מָנַע to withhold.

מַסְגֵּר smith.

מִסַּךְ to mix.

מִסְכָּה a pouring out,
fusion of metal,
מֵאלֹהֵי מִ
fusion, *i. e.* molten
gods, idols.

מִסְפָּד lamentation.

מִסְפָּר number.

מַעְגָּל a track, way.

מַעְגָּלָה a round
rampart, wagon-bar-
ricade.

מָעַר to waver, totter.

מָעַט to be small or
few, to grow small;
Pi. to become few,
little.

מָעַט *subst. and adv.*
little; כְּמָעַט but
little, nearly, almost.

מַעִיל robe.

מַעֵין a spring.

מֵעַל from above, from,
עַל see.

מֵעַל (fr. עָלָה) what
is above, מִמֵּעַל
above, מִלְּמַעְלָה
from above, upon.

מַעְלָה degree on a
dial-plate.

מַעֲלָל work.

מֵעַן only with לְ, as
לְמַעַן because of;

2) *conj. w. inf.* in
order that; לְאֵשֶׁר
so that.

מַעֲנֶה answer.

מַעְזָר controll.

מַעֲרָב west.

מַעְרָכָה array, *an*
army generally.

מַעֲשֵׂה work.

מַפְלָת (*f.*) fall, ruin,
carcass.

מִפְּנֵי before.

מִזְּ מוֹץ chaff.

מָצָא to find.

מַצָּה unleavened bread

מְצוֹרֶה net.

מִצְוָה commandment.

מְצוֹר fortress.

מִצְחַ forehead.

מִצְחָה a greave.

מִצְעָר small.

מִצְרַיִם Egypt.

מָקוֹם place.

מַקֵּל staff, stick.

מִקְנֵה property, cattle.

מִקְרָא a convocation.

מִקְשָׁה a cucumber-
field.

מָר bitter; 2) a drop.

מַרְאֵה a sight, ap-

pearance; מֵעֵינַיִם
the view.

מַרְאִשׁוֹת (only in *pZ.*
c. מַרְאִשׁוֹת) at the
head.

מָרָה to be bitter, to
be rebellious.

מָרוֹם height; בְּמָרְוֹ on
high.

מָרוֹץ a running, race.

מָרִיא a fatling, *esp.* a
fatted calf.

מִרְיָה *p. n.* of a hill in
Jerusalem.

מָרְמָה cunning, de-
ceit, fraud.

מַרְעָ (part. *Hi.* of רָעָע)
evil-doer.

מֵרַע *i. q.* רֵעַ friend,
companion.

מִרְפָּא healing, cure;
quietness, softness.

מָרַר to be bitter, to
be in grief; *Hi.* to
embitter, to make

מִשָּׂא burden. [*sad.*

מִשְׁאָה debt.

מִשְׁגָּב safety.

מִשָּׂה to draw out.

מֹשֶׁה Moses.

מִשׁוֹכָה a hedge,
fence.

מָשַׁח to anoint.

מִשְׁחִית destruction,
corruption.

מְשִׁיחַ *adj.* anointed ;
2) *s.* anointed one.

מָשַׁךְ to draw, to extend, to defer.

מִשְׁךְ possession.

מִשְׁכָּב couch, bed.

מִשְׁכִּיל wise, prudent.

מִשְׁכָּן dwelling, tabernacle.

מָשַׁל to rule ; *Hi.* to cause to rule.

מִשַּׁל a ruler.

מִשְׁלַּח proverb.

מִשְׁמָע a hearing.

מִשְׁמָר a watching, guarding, custody.

מִשְׁמֶרֶת a charge,

מִשְׁנָה second. [law.

מִשְׁעָנָה support, staff.

מִשְׁפָּט justice, judgment.

מִשְׁקָל weight.

מִשְׁרָת servant.

מִשְׁתָּה drink, a feast generally.

מֵת *pret.* of מוֹת

מֵת dead, a dead person.

מִתְּחַלַּב bridle. [son.

מֵתָם uninjured.

מִתְּנִים loins.

מִתְּוֶק sweet,

עַד מָתַי when? how long?

מָתַק to be sweet ;
Hi. to make sweet.

נ

נָא now ! pray ! I pray.

נֶאֱחָה (only *plur.* נֶאֱחָה)
a dwelling, נֶאֱחָה
grassy pastures.

נֶאֱחָה pleasant, becoming, suitable.

נֶאֱמַם speech, utterance, declaration.

נֶאֱמָן faithful.

נֶאֱמָר to commit adultery.

נֶאֱמָר to slight, reject ;
Pi. to despise, condemn ; excite to contempt.

נֶאֱמָר a complaining, outcry.

נָבֵא *Ni.* to prophesy.

נְבוּכַדְנֶצְצַר Nebuchadnezzar.

נָבוֹן intelligent.

נְבוֹת p. n. m.

נָבַט *Hi.* to look, to behold, see.

נָבִיא prophet.

נָבַל to wither, to fade or pass away ; *Pi. id.* to lightly esteem, to disgrace.

נָבִיל *adj.* foolish, impious.

נָבִילָה *s.* folly, wickedness.

נָבַע *Hi.* to pour forth, to utter, to publish abroad.

נָגַד *Hi.* to declare, to tell.

לִנְיָ, לִנְיָ before, over, against, opposite to.

נֶגֶד splendor, brightness.

נָגַע *K. a. Hi.* to touch, reach.

נָגַף to smite, strike, dash.

נָגַשׁ to oppress, to exact a task from any one.

נָגַשׁ to approach, to touch.

נָדַד to wander, flee.

נָדַח to thrust, expel.

נָדִיב a noble, prince.

נָדַד to drive, to drive away.

נָדַד to vow. [away.]

נָהַג to lead, to drive [(beasts.)]

נָהַל to lead.

נָהַר (*m. pl.* נְהָרִים)
a. נְהָרוֹת river, esp. the Euphrates.

נָח to rest ; *Hi.* to cause to rest, to set, put down, place.

נון p. n. m.

נום to flee; *Hi.* put to flight.

נוע to move to and fro, be shaken.

נורא fearful, terrible.

נח Noah.

נחה *K. a. Hi.* to lead, conduct.

נחל brook, river, valley.

נחלה inheritance.

נחם *Ni.* to pity; 2) to comfort oneself; 3) to avenge oneself; *Pi.* to comfort, console; *Hit.* to console one-

נחש serpent. [self.

נחשת brass; *dual*
נחשתים fetters.נטה to stretch out, to incline; *Hi.* to turn away; to incline, pervert.

נטע to plant.

נטר to retain, keep
sc. anger, to bear a grudge.

נטש to leave (in charge of any one), to forsake.

נכה *Hi.* to strike, to

נכון just, right. [slay.

נכר *Ni.* to be recognised, to dissimul-ate; *Hi.* to discern, to recognise; *Hit.* be recognised.

נכר strangeness; נכרי a stranger, foreigner.

נכרי foreign.

נמלה ant.

נמר panther.

נס a standard, banner.

נסג to recoil, shrink back; *Hi.* to remove, carry away; *Ho.* to turn away, pervert.נסה *Pi.* to try, tempt, prove.נסע to move on, advance, depart; *Hi.* to lead forth, remove.

נסק to ascend.

נעל (*f.*) shoe.

נעמי Naomi.

נער to shake.

נער boy, child, youth.

נערה girl, young woman.

נערים youth.

נפח to breathe.

נפל to fall, to turn out; *Hi.* to cast down.נפץ to be overspread; *Pi.* to dash in pieces.נפש (*com.*, mostly *f.*) soul, person, life.נצה *Ni.* to quarrel.

נצח, נצח brightness, victory, 2) eternity;

לנצח for ever.

נצל *Hi.* to deliver; *Ni.* to be delivered.

נצר to watch, guard, to besiege, to keep:

נצר branch.

נקב to bore, pierce.

נקי pure, innocent.

נקם to avenge, take vengeance, *Ni.* to be avenged or punished.נקר to bore, prick out, *Pi.* to pick out, to pierce.

נר light, lamp.

נרנן whisperer, tattler, tale-bearer.

נרפה idle (*part. Ni.* of רפה to be slack).

נשא to lift up, to take,

נ' פנים to accept the person, *i. e.* to take the part of somebody, *w.* אל, to be gracious; *w.* or without following קול, to lift up the voice, to utter, to speak.

נשא to lead astray, to deceive.

נשים women, *plur.* of

אשה § 73, B. 2.

נִשָּׁךְ to bite.
 נִשָּׁךְ usury, interest.
 נִשָּׁף to take off.
 נִשְׁמָה breath, spirit,
 wind.
 נִשֵּׁק to kiss.
 נִשָּׁר eagle.
 נִתִּיב *m. a.* נִתִּיבָה *f.*
 path.
 נָתַן to give, with ל, to
 make.

ס

סָבָא to drink.
 סָכָא drunkard.
 סָבַב to surround, to
 turn; *Ni.* to turn,
 לָאחֹר back, to go
 back.
 סָבִיב a circuit; *adv.*
a. prep. round about,
 around.
 סָבִיב thicket.
 סָבִלָה burden, task.
 סָגוֹר pure gold.
 סָגִלָה peculiar prop-
 erty; treasure.
 סָגַר *Pi.* to deliver up.
 סָגַר *Ni.* to draw back.
 סוֹד an assembly, circle
 2) secret, counsel.
 סוּס horse.
 סוּף flags.
 סוּפָה tempest.

סוּר to depart, to turn
 aside, to draw near;
Hi. to remove, to re-
 call.
 סָכָה booth, taber-
 [nacle.
 סָכֵל silly.
 סָכְלוֹת folly.
 סָלָה *Pi.* to weigh.
 סָלַח to pardon.
 סָלַח forgiving.
 סָלֵלָה rampart.
 סָלַע rock, support.
 סָלַף *Pi.* to overthrow.
 סָמַךְ to support, up-
 hold.
 סָמַר to support, sus-
 tain.
 סָפַד to mourn, lament.
 סָפִינָה ship.
 סָפִיר a sapphire.
 סָפַר to count; *Pi.* to
 tell.
 סָפֵר book.
 סָקַל to stone.
 סוֹר *pret. of* סוּר.
 סָרָה a turning away,
 (from the law, from
 God.)
 סָרַח to hang over.
 סָרִיז coat of mail.
 סָתַר to hide; *Ni.* to
 hide oneself, to be

hidden; *Hit.* to hide
 oneself.

ע

עָבַד cloud, thick cloud,
 darkness.
 עָבַד to serve.
 עָבֵד laborer.
 עָבֵד servant, slave.
 עֲבָדָה work, labor.
 עֲבוּר with ב *pref.* be-
 cause of, לְעֲבוּר
 for the purpose that.
 עָבַר to pass over or
 away, to trespass;
Hi. to lead over, to
 cause to pass; *Hit.*
 to be careless.
 עֵנָה *a.* עֵנָה cake.
 עֵד witness.
 עַד 1) *s.* duration,
 eternity; לְעַד for-
 ever; לְעוֹלָם וָעַד
 forever *a.* ever. 2)
prep. as for as, to, (of
 space and time) עַד
 מָתַי how long?
 עֵדָה testimony, wit-
 ness; assembly, con-
 gregation.
 עֵדֵן Eden.
 עֶרֶב flock.
 עוֹד *Hi.* to testify, to
 bear witness.

עוד still, yet, since, while.

עוז strength.

עיל } unrighteousness, iniquity,
עולה } injustice.

עולה burnt-offering.

עולל, עולל *prop.* suckling, hence an infant or child.

עולם eternity, age; עולם or לעולם
ועד for ever; 2) world.

עון iniquity, sin.

עוני see עני.

עוף to fly.

עוף fowl, birds.

עוץ p. n. of a place.

עור skin.

עור *Pi.* to blind.

עור *adj.* blind.

עז *adj.* (*עזים* plur.) strong, imprudent.

עז strength, עזי my s.

עזב to leave, desert, forsake.

עזה Gaza.

עזקה p. n. of a city.

עזר to help, deliver.

עזר, עזרה help.

עטה to cover, wrap.

עטר to surround; *Pi.* to crown.

עטרת *c.* עטרת crown.

עין eye, fountain; *du* עינים.

עף *adj.* weary.

עיר (*pl.* ערים) *f.* city, town.

על upon, on, over, against; *w. suff.* עלי.

על *w. suff.* עלו, yoke.

עלה to go up, ascend; *Hi.* to bring up, to offer up; *Hit.* to lift oneself up.

עלה burnt-offering.

עלה leaf.

עלו to exult.

עליון highest, the Most High.

עליל furnace.

עלל *Pi.* to glean.

עלם *Ni.* to be hidden; *Hi.* to hide, conceal.

עלם youth.

עלמה a maiden.

עלץ to rejoice, exult.

עם with; *w. suff.* עמי.

עם or עם people, nation.

עמד to stand, to endure, continue; *w.*

לכני, to withstand,

resist; *w.* מן, to stop from, desist.

עמר *prep.* with, but only *w. suff.* עמדי with me.

עמוד pillar.

עמון Ammon.

עמונה *f.* עכוני Ammonite.

עמית neighbour, fellow-man.

עמל to toil, labor.

עמל toil, trouble.

עמק *Hi.* to deepen.

עמק valley, field.

עמר sheaf; 2) Omer, a dry measure.

עמרה p. n. of a city.

ענג *Hit.* to delight oneself.

ענה to answer, to tell; *w.* ב testify against; *Pi.* to oppress, to humble; *Hit.* to be afflicted.

ענו humble, meek.

ענוה humility, meekness.

עני in *p.* עני, misery, affliction.

עני poor.

ענן cloud.

ענש to punish, fine.

עפר dust, sand, earth.

עץ tree, wood; *plur.*
sticks for fuel.

עצב *Ni.* to be grieved;
Hit. to grieve one-
self, to be angry.

עצבון sorrow, pain.

עצה counsel, advice.

עזום strong.

עצל lazy, sluggard.

עצם *f.* bone, body.

עצרת *f.* festive as-
sembly, a feast-day.

עקב reward; for the
sake of, because.

עקר to bind.

עקר to tear out, to
uproot.

עקרא *adj.* barren, sterile.

עקרון *p. n.* of a city.

ערב to become dark;
Hi. *הערב* *adv.* at
evening; 2) to pledge
or pawn, to be or
give security.

ערב to be sweet.

ערב *adj.* sweet.

ערב evening; *ערבים*
the two evenings,
twilight.

ערב raven.

ערב (only *pl.*) willows.

ערכה plain, wilder-
ness.

ערכה security,
pledge.

ערה *Pi.* to make bare,
uncover.

ערום (*pl.* *ערמים*)
naked.

ערום prudent.

ערך to set in order,
to array (a battle),
to equal.

ערה foreskin.

ערך neck.

ערץ to fear, tremble.

עריש *f.* bed.

עשב herb, grass.

עשה to make, to do.

עשה אל *p. n. m.*

עשור, עשר ten;
בעשור לחדש on
the thenth (day) of
the month.

עשיר rich.

עשירית the tenth

עשן to smoke.

עשן *c.* עשן smoke.

עשן smoking.

עשק to oppress

עשר ten.

עשר to be rich, *Hi.* to
make rich, to become
rich; *Hit.* to feign
oneself rich.

עשר wealth, riches.

עת *com.* time, בעתו
in its time, in due

עתה now. [season.

עתור he-goat.

פ

פאר *Pi.* to adorn, to
beautify; *Hit.* to
glorify oneself, to
boast oneself.

פגע to urge, press,
reach unto.

פגע chance.

פגור corps, carcass.

פגש to meet.

פה *c.* פי (§ 73) mouth,
edge; *לפי, על-*
in proportion, ac-
cording to.

פה here.

פז refined gold.

פח snare.

פחד to fear.

פטרך topaz.

פלג rill, brook.

פלח *f.* a piece.

פלט to escape; *Pi. id.*,
to set free, to de-
liver; *Hi.* to rescue.

פליטה a. פליטה
escape, deliverance.

פלל *Hit.* to pray.

פֶּלֶס scales.

פִּלְשֵׁתִי Philistine.

פֶּן lest, that not, for fear that.

פָּנָה to turn, w. אֶל, to or towards.

פָּנִים countenance, face, surface; עַל פָּנָי upon; לִפְנֵי before; מִפְּנֵי before, because of.

פְּנִינִים pearls.

פֶּסַח a passover, the passover-feast (*prop.* an over-leaping).

פֶּסֶח lame.

פֶּסֶל carved image, idol.

פָּעַל to do, to work.

פֹּעֵל the worker.

פָּעַל deed, act, work.

פְּעֻלָּה labor, deed, wages.

פֶּעַם a step, trace, tread or beat, fig. a time, פְּעַם אַחַת one time; שְׁלֹשׁ thrice.

פְּעָמִים thrice.

פָּצַע wound.

פָּקַד to remember think, visit, number; with ל, to look after; *Pi.* to muster; *Hi.* to appoint, to charge.פָּקֹד (only *pl.*) pre-

פָּקַח to open. [cept.

פָּקַח open-eyed, seeing.

פָּר (w. the art. הַפָּר a young bull, bullock.

פָּרָה *K. Hi.* to separate.פָּרָה to bear (fruit); *Hi.* to make fruitful.

פָּרָה young cow.

פָּרִי p. n. of a Canaanitish tribe.

פָּרַח to sprout, to blossom.

פָּרַט collect. single berries which fall off in the vintage, stray fruits.

פָּרִי fruit.

פָּרַם to sever, to break assunder.

פָּרַע to reject, avoid.

פָּרְעָה a title of the Egyptian kings.

פָּרַץ to break down, to destroy.

פָּרַר *K. Hi.* to make void, to violate; *Ho.* to be brought to nought or nullified.

פָּרַשׁ to stretch out.

פָּרַשׁ to spread out, to extend, specify.

פָּרָשׁ horseman, rider, horse.

פָּשַׁע to transgress, to sin, with בָּ

פָּשַׁע sin.

פֶּת morsel.

פֶּתָא suddenly.

פָּתַח to open; *Pi.* to loosen, untie.

פֶּתַח door.

פֶּתִי (*in p.* פָּתִי, *pl.* פֶּתִים, פֶּתִים and פֶּתִאִים) foolishness; 2) *concr.* a fool, simpleton.

פֶּתֶן an adder.

צ

צֹאן flock, sheep, small cattle.

צִיָּא *inf.* of צִיָּא.צִבְאוֹת host, *pl.*

צִבִּי roebuck, gazelle.

צָבַר to heap up.

צָדִיק righteous, just.

צִידְנִיָּה *f.* צִידְנִיָּה Sidonian.צָדַק to be right or just; *Hi.* to pronounce right or innocent, to acquit; *Hit.* to justify or clear oneself.צָדָק } righteousness, justice; *plur.* צִדְקָה } righteous acts.

צוה *Pi.* to institute,
to command, charge.

צור *f.* Tyre.

צור rock.

צחק to laugh; *Pi.* to
laugh heartily, hence
to sport, to be joyful.

ציון Zion.

ציר messenger, 2)
hinge.

צל shadow, shade,
shelter.

צלח to go on well, to
succeed, to prosper;
Hi. to cause to pro-
sper, to make suc-
ceed, and *intrans.* to
be successful.

צלם image.

צלמות shadow of
death or death-shade.

צמא to be thirsty.

צמר wool.

צנה cold, 2) shield.

צנוע humble, modest.

צנע to be low, modest.

צעד step.

צעיר *f.* צעירה
young.

צעקה cry for help.

צפון north, northern.

צפור bird.

צפורה p. n. f.

צל to hide; with ל,
to lie in wait for
somebody; 2) to lay
up, to treasure or
hoard.

צפעוני a basilisk.

צפת Zephath, p. n. of
a Canaanitish city.

צר *w.* destit. ac-
cent or *w.* art., as
(הצר) enemy.

צרה trouble, distress,
adversity.

צרף to smelt, esp. of
gold and silver, to
refine, to purify.

צרר to bind up, to be
hostile to; *Hi.* to

צרר bag. [afflict.

צור adversary.

ק

קא vomit.

קבורה grave, se-
pulchre.

קבל *Pi.* to receive, to
admit; *Hi.* to be
opposite or over
against.

קבץ *Pi.* to gather;
Hit. to assemble.

קבר to bury.

קבר grave.

קדוש holy.

קדרח to kindle.

קדש *Pi. Hi.* to sanct-
ify, to keep holy;
Ni. to be sanctified.

קדש holiness, holy
thing; 2) holy place,
sanctuary.

קהל congregation.

קובע helmet.

קנה *K. Pi.* to hope;
Ni. to assemble.

קול } קלות voice,
קל } sound, thunder.

קום to rise up, arise,
come forth, to stand
firm, endure; *Pi.*
perform, confirm;
Hi. to raise up, to
establish; *Ho.* to be
raised up, erected.

קח *imp.* } of לקח.
קחת *inf.* }

קטן to be small, *fig.*
unworthy.

קטן *f.* קטנה, small,
young.

קטר *Pi.* to burn in-
cense; *Ho.* to be of-
fered as incense.

קטרת *f.* incense.

קיץ summer.

קישון p. n. of a stream.

קל (קלים *pl.*) light,

קלון disgrace. [swift.

קלי *a.* קליא roasted
grain.

קָלַל to be light, to abate; *Pi.* to curse, to revile.

קָלָה curse.

קָלַע *Pi.* to sling.

קָלַע a sling.

קָם *pret.* of קוּם.

קָמָה standing corn.

קָן *c.* קוּן nest.

קָנָא *Pi.* to envy; *Hi.* to make envious.

קָנָא jealous.

קָנָא envy.

קָנָה *K. Hi.* to buy, acquire, possess.

קָנָה stalk, cane.

קָנָה possessor, master.

קָסַם to divine, spoken esp. of false prophets.

קָצָה end.

קָצָה end.

קָצִיר harvest.

קָצַף to be angry, wrath.

קָצַץ *Pi.* to cut off.

קָצַר to cut, to reap; קָצֵר reaper.

קָר cold.

קָרָא to name, to call, invite.

קָרָא or קָרָה *Ni.* to happen or chance.

לְקָרְאָה to meet; 2) over against.

קָרַב to approach, to come together; *Pi.* bring near; *Hi.* to offer.

קָרֵב inward part;

בְּקָרֵב in the midst of, within; מִקָּרֵב from amidst, among.

קָרוֹב near, he who is near, neighbour.

קָרָה *K. Ni.* to meet; *Hi.* to cause to meet.

קָרָה ice.

קָרִיָּה city.

קָרַם to cover, to lay on (skin).

קָרֵן *f.* horn.

קָרֵת city.

קָשַׁב *Hi.* to listen, to hearken.

קָשָׁה to be hard; *Hi.* to harden.

קָשָׁה hard, vehement; קָשָׁה פָּנִים hard-faced, impudent.

קָשְׁקֶשֶׁת the scale of a fish, of an armor.

קָשַׁר to bind.

ר

רָאָה to see, to look out, choose; *Ni.* to be seen, to appear; *Hi.* to show; *Hit.* to look at one another.

רָאמוֹת (only *pl.*) corals.

רָאשִׁים (*pl.*) ראש head, top, summit, poverty. [chief.

ראש see ראש.

ראשון first.

ראשית beginning.

רַב abundance, multitude.

רַבִּים *f. רַבָּה, pl.* much, great, many.

רַב or רִיב quarrel.

רַבֵּב to be numerous, many.

רַבְבָּה myriad.

רַבָּה to become many; *Hi.* to multiply.

רַבּוֹת *inf. K.* of רַבָּה.

רַבְעִים great grandchildren, man of the fourth generation.

רַבֵּן to lie down; *Hi.* to cause to lie down.

רָגַל to tread down, i. e. to slander.

רָגֶל *com. gen.* foot.

רָדַף *K. Pi.* to pursue, to follow.

רָדֵף persecutor.

רֹהֵט a watering-trough.

רֹב multitude of much, many.

רוח, ריח *Hi.* to smell,
w. ב. to enjoy the
 odor of.

רוח *c. g.* wind, spirit.

רוּחַ abundance.

רום to be high, lifted
 up; *Pi. Hi.* to raise,
 lift up high.

רוע *Pi. Hi.* to cry
 aloud, to shout.

רוץ to run, to hasten;
Hi. to bring quickly.

רוש to be poor or in
 want; *Hit.* to feign
 oneself poor.

רות *p. n. f.* Ruth.

רוזן prince.

רחב *adj.* wide, broad.

רחב, רחוב *f.* street.

רחם *adj.* merciful.

רחוק *adj.* distant, far;
 מרחוק far off, from
 afar.

רחם to love; *Pi.* to
 have pity; *Pu.* to
 obtain mercy.

רחמים mercy, affec-
 tion.

רחץ to wash, to bathe.

רחק to be or remain
 far; *Pi.* to put far
 away; *Hi.* to remove.

ריב, רוב to contend,
 to conduct a cause.

ריב contention, quar-
 rel.

רך (*pl.* רכים) *adj.* soft.

רכב chariot; 2) upper
 millstone.

רכוש property,
 wealth.

רכיל slander.

רך to be tender,
 timid, faint.

רם high, lofty (*part.*
 of רום).

רמה worm.

רם to be high; *Ni.*
 to lift up oneself.

רם to tread.

רנה a shouting, joy,
 outcry for help.

רנן to shout.

רע companion, friend.

רע (*w. distinct. ac-*
cent רע, with art.

רע or רע) bad,
 evil, wicked, dis-
 pleasing.

רע badness, wicked-
 ness.

רעב to be hungry;
Hi. to cause to hun-
 ger, to let famish.

רעב *adj.* hungry.

רעה to feed; *Pi. Hit.*
 to be a companion,
 to associate oneself.

רעה shepherd.

רעה badness, wicked-
 ness, evil, adversity.

רעואל *p. n. m.*

רעם *K. Hi.* to thunder.

רע to be evil; *Ni.*
 to become evil or
 worse; *Hi.* to do ill,
 to act badly; 2) to
 break, to crush; *intr.*
 to be broken.

רעש earth-quake.

רפא *K. Pi.* to heal.

רפה to be loose, weak;
Ni. to be languid,
 idle; *Hi.* to slacken,
 leave off, to abandon.

רפידים *p. n. of a*
 station.

רצה to accept, to
 cherish, to be de-
 lighted, pleased; *Ni.*
 to be graciously ac-
 cepted.

רצון will, delight,
 favor.

רצח to murder, kill,
 slay.

רקב to decay, perish.

רקב rotteness.

רקד to leap, dance.

רקיע expanse, firma-
 ment.

רש poor (*prop. part.*
 of רש, also ראש,
pl. ראשים).

רשע to act wickedly;
Hi. to condemn.

רשע unrighteousness,
 wickedness.

רָשָׁע wicked, guilty,
a guilty one.

רָשָׁעָה wickedness.

רֶשֶׁף a flame.

רֶשֶׁת net.

ש

שָׁאוּל Saul.

שְׁאֵל c. g. lower
world, hell.

שָׁאַל to ask, demand ;

שָׁאַל לְשָׁלוֹם to
ask after the wel-
fare, to salute.

שָׂאַר to be left; *Ni.* id.;
Hi. to leave, to
remain.

יָשַׁב *imp.* of יָשָׁב.

יָשַׁב *pret.* of יָשָׁב.

שָׁבַר to carry away
captive.

שְׁבִיעָה oath.

שְׁבִיעָה week.

שְׁבוּרָה *f.* captivity ;

שָׁבַר שְׁבוּרָה to bring
back the captives.

שֵׁבֶט stick, staff,
sceptre, tribe.

שְׁבִיעִי seventh.

שְׁבִילָה *f.* (*pl.* שְׁבִילִים)
ear of corn.

שָׁבַע *K. Ni.* to swear ;
Hi. to bind by an
oath, to adjure.

שִׁבְעָה } seven.

שִׁבְעִים seventy.

שִׁבְעָתַיִם sevenfold.

שָׁבַר to buy corn ;
2) to break, to de-
stroy ; *Ni.* to be
broken, contrite.

שָׁבַר destruction.

יָשַׁב *inf.* of שָׁבַת.

שָׁבַת to rest.

שָׁבַת Sabbath.

שְׁבִתוֹן a sabbath-
keeping or sabbatism.

שָׁדַד to destroy.

שָׁדַד a destroyer.

יְשָׁדַי Almighty.

שֵׁהֶם onyx.

שְׁוֵאָה vanity, false-
hood, in vain.

שָׁבַר to return, turn
away ; *Hi.* to cause
to return, to restore,
to bring home ; with
דָּבַר to answer ; *Pi.*

נָפַשׁ to refresh.

שָׁוָה to be equal ; *Hi.*
to compare.

שֹׁט whip, scourge.

שְׁוֹעָה a cry for help.

שׁוֹפָר trumpet.

שׁוֹר an ox.

שׁוֹר or שִׁיר *Hi.* to sing.

שׁוֹשָׁן (*pl.* שׁוֹשָׁנִים)
id. [*lily.*]

שָׁחַד a bribe.

שָׁחַט to slaughter.

שָׁחַל roarer, lion.

שָׁחַק small dust, a
cloud.

שָׁחַר to pierce, break
open ; *Pi.* to seek
early, to search for.

שָׁחַת *Hi.* to become
corrupt, act wickedly.

שָׁחַת *f.* pit.

שָׁטָף flood.

שִׁיר } a song.

שִׁית to put, place,
direct.

שָׁבַב to lie down ; *Hi.*
to cause to lie, to
lay down.

שָׁבֹר intoxicated,
drunk.

שָׁכַח to forget ; *Pi.* to
cause to forget, to
neglect.

שָׁכַל, שָׁכַל to be
bereaved ; *Pi.* to de-
stroy, make childless.

שָׁכַם *Hi.* to rise early.

שָׁכַן to dwell, to rest.

שָׁכַר strong drink.

שֶׁלֶג snow.

שֶׁלֶהֶבֶת flame.

שָׁלוֹם peace, welfare.
 שָׁלַח to send, to put forth, stretch out, *Pi.* to send away, to cast out, forth.
 שֻׁלְחָן table.
 שָׁלַךְ to throw; *Hi.* to cast.
 שָׁלַם *Pi.* to pay, perform, recompense.
 שָׁלֵם *adj.* perfect, honest, peaceable.
 שָׁלָם peace-offering.
 שְׁלֹמֹה Solomon.
 שָׁלַף to draw.
 שָׁלֹשׁ } three.
 שְׁלֹשָׁה }
 שְׁלֹשִׁים grand-children.
 שָׁמָּה, שָׁמָּה there;
 מִשָּׁמָּה from there.
 שֵׁם (*pl.* שְׁמוֹת) name;
 2) Sem.
 שָׁמָּה p. n. m.
 שָׁמַד to destroy, cut [off].
 שָׁמָּה thither.
 שְׁמוּאֵל Samuel.
 שְׁמוּעָה report.
 שָׁמַיִם heaven.
 שָׁמַם to be astonished, confounded.
 שְׁמָמָה desolation, waste.

שֶׁמֶן oil.
 שָׁמַע to hear, listen, obey, to understand.
 שִׁמְעָה report.
 שִׁמְעוֹן Simeon.
 שָׁמַר to keep, guard; *Ni.* to beware of; *Pi.* to regard.
 שְׁמָרֹה Samaria.
 שֶׁמֶשׁ *c. g.* sun.
 שָׁמְשׁוֹן Samson.
 שֵׁן (*du.* שְׁנַיִם) *c. g.*
 שָׁנָה to repeat. [tooth].
 שָׁנָה year.
 שָׁנָה sleep.
 שְׁנִי, שְׁנִית *f.* second.
 שָׁנִי scarlet color
 שְׁנַיִם two.
 שָׁנַן *Pi.* to sharpen, inculcate, teach diligently.
 שָׁסַם to plunder.
 שָׁעַל, שְׁעָל fox.
 שְׁעָל hollow of the hand.
 שַׁעַר (*pl.* שְׁעָרִים) *f.* gate.
 שַׁעֲשַׁע to amuse oneself, to play, to caress.
 שַׁעֲשָׁעִים delight.
 שִׁפְחָה femaleservant.
 שָׁפַט to judge.
 שֹׁפֵט judge.

שָׁפַךְ to shed, to cast.
 שָׁפַל to be low; *Hi.* to make low, to humble.
 שָׁפָן coney or rabbit.
 שָׁקַד to watch, to wake.
 שָׁקָה to drink; *Hi.* give to drink.
 שָׁקָה *imp.* of שָׁק.
 שָׁקַט to rest; *Hi.* give
 שָׁקַל to weigh. [rest].
 שָׁקַל a weight, shekel.
 שָׁקַר *Pi.* to lie.
 שָׁקַר lie, falsehood.
 שָׁרִיזֶן a coat of mail.
 שָׁתָה to drink.
 שְׁתֵּי (*c.* שְׁתֵּי) *f.* two.
 שָׁתַל to plant.
 שָׁתַם to settle down, to cease.

ש

שָׁבַע and שָׁבַע to be satisfied, to have abundance; *Hi.* to satisfy.
 שָׁבַע *Pi.* to raise, exalt; *Ni.* to be exalted or sublime.
 שָׁנָה to grow, increase.
 שָׂדֵה field.
 שָׂה *c. g.* lamb, sheep.

שוכה p. n. of a city.
שום and שים to put,
make, give; *Hi.* with
ל, to give, bestow.

שונא enemy.

שחק to laugh; *Pi.* to
rejoice, play, dance.

שחק laughter.

שטם } to hate, to be
שטן } an adversary.

שטן an adversary.

שיבה grayness or
hoariness of hair, old
age.

שיח to meditate, to
speak, talk.

שיח sorrow.

שיש to rejoice.

שכוי insight, mind.

שכיר hireling.

שכל *Hi.* to be wise,
to act wisely, to cause
to prosper.

שכל or שכל intelligence, understand-
ing.

שכר *Ni.* to be hired;
Hit. to hire oneself
out, to earn wages.

שכר a. שכר reward,
wages.

שלמה garment.

שם pret. of שום.

שמאל left hand.

שמח and שמח to
rejoice; *Pi.* to cheer,
to gladden.

שמח adj. joyful, glad.

שמחה joy, rejoicing.

שמלה garment,
raiment.

שפמית f. spider.

שנא *K. Pi.* to hate.

שפה (*du.* שפתיים)
lip, bank (of a river).

שק sack-cloth.

שר (*pl.* שרים) prince,
chief.

שרה princess; 2)
Sarah.

שריר a left, fugitive
one, remnant.

שרף to burn.

ת

תאנה desire.

תאנה fig-tree.

תבה chest, vessel or
ark.

תבונה intelligence.

תבן straw.

תהום c. g. depth.

תהלה praise, object
of praise.

תודה thanks, thanks-
giving.

תוחלת hope, expect-
ation.

תוך c. תוך the middle,
between, in.

תוכחה a pleading;
2) correction, reproof.

תולע } a worm, esp.
the cocus
worm.

תועבה abomination.

תוצאות (only plur.)
goings out, issues,
fountains.

תורה law.

תחלה beginning.

תחנונים (only plur.)
entreaties, supplica-
tions.

תחת under, instead;

מתחת under

נטה fut. of תט.

תרוש must, wine.

תכן *K. Pi.* to weigh,
prove, measure; *Ni.*
to be even, right.

תלה to hang, to hang

תם plain, perfect. [up.

תמונה a form, image.

תמורה exchange.

תמיד continually, al-
ways.

תמים righteous, up-
right.

תמר to hold, support,
obtain.

תֵּן תִּנָּה, תֵּן, תֵּן *imp.* of
נָתַן.

תִּנוּמָה slumber.

תֵּעֵב to abhor.

תַּעֲלָמָה hidden
thing, a secret.

תַּעֲנוּג good cheer, de-
light.

תֵּעַר sheath of a
sword.

תִּפְאָרֶת, תִּפְאָרָה
glory, beauty.

תַּפִּלָּה prayer.

תִּפְשׁ to seize, to
capture, catch.

תִּקְוָה hope.

תִּקְוָה circuit or
round.

תָּקַע to strike (hands

in rejoicing, in pled-
ging; 2) to blow.

תְּרוּעָה shouting,
clang of trumpets.

תִּשְׁוּעָה help, victory,
salvation.

תִּשְׁעָה nine.

תִּתִּי, *w. suff.* תִּתִּי *inf.*
of נָתַן.

II. ENGLISH AND HEBREW.

A

Abel הָבֵל.

Abide, to יָשַׁב.

Able, to be יָכַל.

Abomination תּוֹעֵבָה.

Abraham אַבְרָהָם.

Absalom אַבְשָׁלוֹם.

Abuse, to עָלַל *Hit.*
with ב.

Accomplished, to be
מָלָא.

According to כְּ, כַּפִּי.

Acquire, to עָשָׂה.

Adam אָדָם.

Add, to יָסַף *Hi.*

Adversary צֵר, אוֹיֵב.

Afflict, to עָנָה *Pi.*;
רָעַע *Hi.*

After, afterwards אַחֵר,
אַחֲרַי *const. plur.*,
§ 75, 6. מִקֵּץ.

After (= like) כְּ.

After (= when) כְּ, כַּ
w. inf. const. § 106, 2.

Again עוֹד.

Against עַל.

All כָּל, כָּל; we all,
ye all, see § 98, 2.

Almighty יִשְׁרָי.

Also אַף, גַּם.

Always תָּמִיד.

Among בֵּין, בֵּתוֹךְ.

בִּקְרֵב.

Amorite אַמְרִי.

And — see § 18; § 33;
§ 102.

Angel מַלְאָךְ.

Anger אַף (אָפִי my
anger.)

Animal חַיָּה.

Anoint, to סָךְ *K. a.*
Hi.; to anoint for
consecration מִשַּׁח.

Anointed מְשִׁיחַ.

Another (= different)
אַחֵר, (*One Another*
see § 97, 4).

Answer, to עָנָה.

Answer, s. מַעֲנָה.

Ant נִמְלָה *f. (plur.*
(נִמְלִים).

Any אִישׁ, כָּל-.

Apparel לְבוּשׁ.

Appointment מועד.

Arise, to קום.

Arm זרע *f.*

Array, to לבש.

Arrogancy עתק.

As כפאשר.

Ascent, *s.* מעלה.

Ashamed, to be בוש.

Ashes אפר.

Ask, to שאל (rarely
שאל); to ask for
שאל...ל.Ass חמור; a she-ass
אתון.

At (=to) על.

At (=through) בעד.

At (=from) מן.

Athalia עתליהו.

Avenge, to נקם; to
be avenged on נקם
Ni. w. מן.

B

Baal בעל.

Babylon בבל.

Back, *s.* גו.

Backbite, to רגל.

Bad רע (*w. distinct.*
accent רע).

Bake, to אפה.

Battle מלחמה.

Be (=to exist) הִיהָ; as

copula, see § 77, 1,
2, 3.

There is יש-יש.

There is not אין § 75, 3.

Bear, to (= carry)
נשא; (= to bring
forth) ילד.

Bear דוב.

Beard זקן.

Beast חיה.

Beat, to דפק *Hit.*Beauty יפי, חוד (in
p. יפי).Beautiful יפה, יפה *f.*
טוב.Because על, כי, יען
מפני, בעבור.

Bed מטה.

Bed-chamber חדר.

משבב.

Before, *adv.* טרם,
בטרם,Before, *prepos.* לפני,
נגד.

Beg, to שאל.

Beget, to ילד *Hi.*Begin, to חלל *Hi.*Beginning ראשית *f.*Behold, to נבט *Hi.*,
חזה.Behold! *interj.* הן,
הנה, behold I
see § 75, 3.

Beloved ירד, דוד.

Beseech, to חלה *Pi.*,
בקש *Pi.*

Besides מלבד.

Beside (=at, near)
אצל.

Between בין.

Belteshazzar

בלטשאצר.

Bind, to קשר;
to bind up or to-
gether צרר אלם
Pi.

Bird צפור, עוף.

Birth-right בכורה.

Bitter מר.

Bless, to ברך *Pi.*

Blessed ברוך.

Blessed, to call אשר
Pi.

Blessing ברכה.

Blind, *adj.* עור.

Blood דם.

Boast, *v.* of הלל *Hit.*
w. ב. of the theme.Body בשר (=corpse)
גבלה.

Bone עצם.

Book ספר.

Born, to be ילד *Ni.*
and *Pu.*

Bosom חיק, חק.

Bound, to (= to leap)
קפץ *Pi.*

Bow (v.) down כָּבַח.

Boy נֶעֶר.

Branch עֵנָף.

Bray, to, to smash
כָּתַשׁ.

Bread לֶחֶם.

Breadth רָחֵב.

Break, to שָׁבַר.

Breath נִשְׁמָה.

Breathe, to פָּוַח *Hi.*Brethren אֶחָיו,
§ 73, A. 2.

Bribe כָּפָר.

Bride בָּלָה.

Bring, to בִּוֵּא *Hi.*Bring back שׁוּב *Hi.*Bring down יָרַד *Hi.*Bring forth עָשָׂה,
יָצָא *Hi.*Bring good news בָּשָׂר
Pi.

Brother אָח, § 73, A. 2.

Build, to בָּנָה.

Builder, s. בָּנָה.

Burnt-offering עֹלָה
עוֹלָה.

Bury, to קָבַר.

But כִּי, בִּי,
אוֹלָם, אֲךָ.

Buy, to קָנָה.

By —*prep.* בְּ, בְּעֵד.

C

Call, to קָרָא, to *c.*
upon קָרָא *w. acc.*Camel. גָּמֵל (*plur.*
גָּמְלִים).

Camp מַחֲנֶה.

Can, to be able יָכַל.

Canaan כְּנָעַן, fully
אֶרֶץ כְּנָעַן.

Captain רֹאשׁ, נָגִיד.

Carmel כַּרְמֶל.

Carry, to נָשָׂא.

Cast, to שָׁלַךְ *Hi.*, to
be cast down (of the
soul) שָׁחַח *Hit*Castle מִצְדָּה and
מְצוּדָה.Catch, to תָּפַשׁ, to be
caught, *id. Ni.*

Cattle מִקְנֶה.

Cedar אֶרֶז.

Certain (=one or our
indef. article) אַחָד *f.*
אֶחָת.

Certainly אַכֵּן.

Chaldean כַּשְׁדִּי.

Chamber חֹרֶר (*const.*
חֹרֶר).

Champion גִּבּוֹר.

Child יֶלֶד.

Children יְלָדִים,
children of Israel
בְּנֵי יִשְׂרָאֵל.Choose, to בָּחַר *w.*Circumspect, to be
שָׁמַר *Ni.*

Cistern בְּאֵר.

City עִיר *f.*, § 74, 2.Clean, *adj.* טָהוֹר.Clear, to, of stones סָקַל
Pi.

Cloth בִּגְד.

Clothe, to לָבַשׁ *Hi.*

Cloud עָנָן.

Cloud, thick עָרְפֶּל.

Coat כְּתֹנֶת and
כְּתֹנֶת.Cold, *s.* חָרָף.

Come, to בִּוֵּא.

Come forth, out יָצָא.

Come over עָבַר.

Come up עָלָה.

Come, to, to pass הֵיָה.

Comfort, to נָחַם *Pi.*

Comforter מְנַחֵם.

Command, to צִוָּה *Pi.*Commandment מִצְוָה,
פָּה, פָּקוּד, the ten
commandments
עֲשֵׂת הַדְּבָרִים.Compass, to סָבַב *K.*
and *Pi.*Compassion, to have
רָחַם *Pi. w. acc.*Complaint, *s.* שִׁיחַ.

Concerning, *prep.* ב.

Confidence, to put

ב. בטח *w.*

Confined space מצר.

Congregation קהל.

Consider, to שכל *Hit.**w.* על.

Contention ריב.

Copy משנה.

Corn דגן.

Couch משכב.

Counsel, to יעץ.

Counsel עצה.

Counselor יעץ.

Courageous, to be

אמיץ *fut. A.*

Covenant ברית.

Create, to ברא.

Crown עטרת.

Cry, to צעק, זעק,

קרא.

Cry, *s.* זעקה, זעקה.

Curse, to ארר, to be

cursed, *Ho.*Curse, *s.* קללה.

Cut, to, to cut off כרת.

D

Damsel נערה.

Daniel דניאל.

Darius דריוש.

Darkness חשך,

ערפל.

Daughter בת §75, A.7.

David דוד.

Day יום, his day, to
day היום.

Dead מת.

Death מות *c.* מות.Death, to put to מות
Hi.; to be put to D.מות *Ho.*

Deceit מרמה.

Deed מעשה.

Defence, *s.* משגב.Defend, to נגן *Hi.*Defile, to טמא *Pi.*

Defraud, to עשק.

Delight, *s.* רצון.Delight, to חפץ, de-
light in חפץ *w.*Delighting, *adj.* חפץ.

Delilah דלילה.

Deliver into סגר *Hi.*

Deliver or rescue נצל

Hi.; מלט *Pi.* and*Hi.*; חלץ *Pi.*; פלט*Pi.* and *Hi.*Deliverer פלט *part. Pi.*Deny, to מנע, כחש
Pi.

Depart, to מוש, סור.

Desert, *s.* מדבר.Desire, to אנה *Pi.* and*Hit.*; חפץ.Desire, *s.* חפץ.Despise, to נאץ, בזה *Pi.*Destroy, to שבר, ספה
Pi.; אבר *Pi.*

Destruction אבדון.

Devise, to חשב, חיש
חריש.

Dew טל.

Die, to מות.

Dig, to חפר, ברה,
חצב.

Dip, to טבל.

Discomfit, to הקם.

Discord, *s.* מדנים
(only *plur.*)

Disguise, to חפש.

Dishonor, to בזה.

Distress, to צוק *Hi.*Distress, *s.* צרה.Ditch, *s.* נשחת.

Do, to עשה.

Do good or evil נמל
(רע or טוב).Do good יטב *Hi.*

Do wrong עשק.

Doings, deeds

מעללים.

Dominion ממשל,

ממשלת.

Door *דלת* *f.*
 Double *כפלים*.
 Draw, to (water) *שאב*,
 (a sword) *שלה*.
 Dream, to *חלם*.
 Dream, *s.* *חלום*.
 Drink, to *שתה*.
 Drive out, away *גרש*
 Pi.
 Dry up, to become
 dry *יבש*, to make
 dry, *Pi.* and *Hi.*
 Dry land *יבשה*.
 Dust *עפר*.
 Dwell, to *ישב*,
 to cause to dwell, to
 let dwell *Hi.*

E

Each *איש*, *אשה*;
 איש ואיש,
 כל, *איש ואיש*,
 כל § 98, 2.
 Eagle *נשר*.
 Ear *אזן* *f.*
 Ear of corn *שבלת*
 (*pl.* *שבלים*) *f.*
 Early *adv.* *השכם*,
 השכים.
 Earth *ארץ* *f.*
 Eat, to *אכל*; to cause
 to eat, to give to
 eat *Hi.*
 Eden *עדן*.

Edom *אדם אדום*.
 Education *מוקר*.
 Egypt *מצרים*.
 Elder (alderman, *Lat.*
 senior) *זקן*.
 Eleven, see § 74.
 Elishah *אלישע*.
 Elijah *אליהו* or *אליה*.
 Encamp, to *חנה*.
 End, *s.* *אחרית*.
 Endure, to *עמד* *לון*.
 Enemy *אויב*. [*Hi.*]
 Enter, to *בוא*.
 Entreat, to *פגע* *w.* *ב*,
 the person for whom
 w. *ל*.
 Envy, to *קנא* *Pi.*
 Envy, *s.* *קנאה*.
 Envious *רע עין* (*prop.*
 an evil eye).
 Ephron *עפרון*.
 Ephraim *אפרים*.
 Esau *עשו*.
 Escape, to *מלט* *Ni.*,
 נצל *Ni.*
 Establish, to (a coven-
 ant) *קום* *Hi.*
 Eternal *עולם*, *e. g.*
 eternal God *אל*
 עולם (*prop.* the God
 of eternity, § 83, 6).
 Eternity *ער*, *עולם*.
 Ethiopia *בוש*.

Ethiopian *בושי*.
 Eunuch *סרים*.
 Evening *ערב*.
 Ever, for *לעד*, *לעולם*.
 Everlasting *עולם*,
 everlasting kindness
 חסד עולם (see
 Eternal).
 Every man, see § 98, 2.
 Evil, *adj.* *רע*, *רעה* *f.*
 Excel, to *עלה*... *על*.
 Exile, to carry into
 גלה *Hi.*
 Expectation *תוחלת*,
 תקוה.
 Expiate, to *כפר* *Pi.*,
 to be expiated *id. Pu.*,
 to be e. of, *w.* *ל*.
 Extremity *קצה*.
 Eye *עין* *f.*

F

Face *פנים*, see § 58, 9.
 From the face of *מפני*.
 Fail, to (=desist) *חרל*.
 Fail, to (= to pine
 away) *כלה*, to cause
 to fail, *id. Pi.*, *רפה*,
 Hi.
 Faithfulness *אמונה*.
 Fall, to *נפל*.
 False *שוא* (see § 83, 6.)

Falsehood **שָׁקֶר**, **בַּחַשׁ**.
 Fame **שִׁמְעָה**.
 Far, *adj.* **רָחוֹק**.
 Far be it! **חֲלִילָה**.
 Far away, to put f. a. **רָחֵק** *Hi.*
 Fast, to **צוּם**.
 Fat, *adj.* **שָׁמֵן**.
 Father **אָב**, § 73, A. 1.
 Father-in-law **חֹתֵן**.
 Fatherless **יָתוֹם**.
 Favor **רָצוֹן**.
 Favored, to be **חָנַן** *Ho.*
 Fear, to **יָרָא**.
 Fear, *s.* **מוֹרָא**, **יִרְאָה**.
 Feast, *s.* **חָג** *c.* **חָג**.
 Feast, to keep a **חָגַג**.
 Feign, to (=to pretend to be) see § 26, 6.
 Fellow **רֵעַ**.
 Fence, to **עִזֵּק** *Pi.*
 Field **שָׂדֶה**.
 Fig **תְּאֵנָה**.
 Fig-tree *id.*
 Fig, green, unripe **פֶּגַע**.
 Fight, to **לָחֵם** *Ni.*, **צָבָא**.
 Fill, to **מָלֵא**, to be Filled, *Ni.*
 Find, to **מָצָא**.
 Fir **בְּרוֹשׁ**.
 Fire **אֵשׁ** *f.*

Firmament **רָקִיעַ**.
 First **רֵאשׁוֹן**, in specifying order of time
בְּאַחֵר, as **בְּאַחֵר** **לַחֹדֶשׁ** on the first of the month.
 First-born **בְּכוֹר**.
 Fish **דָּג**, **דָּגָה**.
 Five **חֲמִשָּׁה** *f.*, **חֲמִשָּׁה** *m.*
 Flee, to **בָּרַח**, **נוֹס**.
 Flesh **בָּשָׂר**, **שָׂאֵר**.
 Flock **צֹאן**.
 Flourish **פָּרַח** *Hi.*
 Fold together **חָבַק**.
 Food **מֵאֲכָל**.
 Fool **אֹיִל**, **כָּסִיל**.
 Foolishness **אֲוִלָּת**.
 Foot **רֶגֶל** *du.* **רִגְלִים** (only figur.—times)
 For **עַל**, **לְ**.
 For (=because, for the sake of) **כִּי**, **לְמַעַן**, **בְּעֵד**, **עַל**.
 For (=in, during, within) **בְּ**.
 Forbid, to **כָּלָא**.
 Forbid! God forbid! **חֲלִילָה**.
 Force **חֵיל**.
 Forever **לְעוֹלָם**.
 Forget, to **שָׁכַח**.

Former state **קִדְמָה**.
 Forsake, to **עָזַב**.
 Fortress **מְצוּדָה**.
 Found, to **יָסַד**.
 Four **אַרְבַּע** *f.*, **אַרְבַּעָה** *m.*
 Free **חֲפָשִׁי**.
 Freely **חֲנֹם**.
 From **מֵעַל**, **מִפְּנֵי**, **מִן**, **מֵעַם**.
 Fruit **פְּרִי**.
 Fruitful, to make **פָּרָה** *Hi.*
 Full, to be **מָלֵא** *K.* **שָׁבַע** *a. Ni.*
 Full, *adj.* **מָלֵא**.
 Fury **חֲמָה**.

G

Garden **גֶּן**.
 Garment **כְּתוֹנֶת**, **בְּגָד** *f.*, **כְּתוֹנֶת**, **שֵׁלֶמָה**.
 Gate **שַׁעַר** *f.*
 Gather, to **קָבַץ** *Pi.*, **אַגַּד** *Pi.* **לָקַט**.
 Gazelle **צִבִּי**.
 Generation **דּוֹר**, **דָּוָר**.
 Get, to, out **יָצָא**.
 Gihon **גִּיחוֹן**.
 Girl **נַעֲרָה**, **יְלָדָה**.

Give, to נָתַן.
 Give in possession
 נָחַל, *K. a. Hi.*
 Gladness שְׂמֵחָה.
 Glance, to שָׁקַף *Hi.*
 Glean, to לָקַט.
 Go, to הָלַךְ.
 Go over, to עָבַר.
 Go up, to עָלָה.
 Go down, to (of the sun)
 בּוֹא
 Go out, to יָצָא.
 Go out, or be quenched,
 of fire, light כָּבְהָ.
 Go, to let (= to desist
 from, to cease from)
 רָפָה.
 God אֱלֹהִים, אֵל.
 Gold זָהָב.
 Good, *adj.* טוֹב, for
 good לְטוֹבָה.
 Good, to be יָטֵב, טוֹב.
 Good, to do, to benefit
 יָטַב *Hi.*
 Good tidings, to tell
 g. t., to bring good
 news בָּשַׂר *Pi.*
 Goodness חֶסֶד.
 Gracious, to be חָנַן.
 Grape עֵנֶב.
 Wild Grapes בָּאֲשִׁים.
 Grass יָשָׁב, עֵשֶׂב.
 Grave קֶבֶר, שְׂאוֹל.
 Great רַב, גָּדוֹל (*plur.*
 רַבִּים).

Great, to be גָּדַל (*fut.*
 Great man גָּדוֹל. [*A.*)
 Ground אֲדָמָה.
 Ground - corn, grits
 רִיבוֹת (*only plur.*)
 Guile מְרִמָּה.

H

Habitation מְכוֹן.
 Haman הָמָן.
 Hand יָד *f.*
 Handmaid אַמָּה, see
 § 73, 9.
 Hang, to תָּלָה.
 Harp כְּנֹור.
 Harvest קְצִיר.
 Haste, to מָהֵר *Pi.*
 Hate, to שָׂנֵא.
 Hazael חֲזָאֵל.
 He הוּא.
 Head רֹאשׁ.
 Heal, to רָפָא.
 Hebrew עִבְרִי.
 Hear, to שָׁמַע.
 Hearken, to שָׁמַע.
 Heart לֵב (*w. suff.*
 לְבִי, *pl.* לְבוֹת, לֵבִי,
 לֵבָב.
 Heaven שָׁמַיִם.
 Heavy, to be כָּבֵד.
 Heavy, *adj.* כָּבֵד.
 Hebron חֶבְרוֹן.

Help, to עָזַר, to help
 against מָן.
 Help, *s.* עֲזָרָה, יִשְׁעָ.
 Herd בָּקָר *c. g.*
 Hew, to פָּסַל.
 Hezekiah חִזְקִיָּהוּ.
 Hide, to חָפַן *K. a. Hi.*,
 from מִפְּנֵי *Hi.*
 Hide oneself סָתַר *Hit.*,
 עָלַם *Hit.*
 Hid, to be חָבֵא *Hit.*
 High, to set on h.
 שָׁנַב *Pi.*
 Most High עֶלְיוֹן.
 Hill הָר (*pl.* הָרִים),
 גִּבְעָה.
 Hire, to שָׂכַר.
 Hire *s.* שָׂכָר.
 Hireling, hired servant
 שָׂכִיר.
 Hirom חִירָם.
 Hither הֵנָּה.
 Hold fast בָּחַזַק.
 Holy קָדוֹשׁ, see § 83,
 6 b.
 Honor, to כָּבַד, כָּבֵד
Pi.
 Honor, *s.* יָקָר, כְּבוֹד.
 Honorable יָקָר.
 Hope, to יָחַל *Hi. w.*
 לָ, שָׂכַר *Pi. w.* לָ,
 אֵל.
 Hope, *s.* תּוֹחֵלָה,
 תַּקְוָה.

Horse סוס.

Horseback, to bring on
רכב *Hi.*Host צבאות (*pl.*)
צבא *m.*House בית *c.* בית
(*pl.* בתים).

Household בית.

How ? איכה, איך.

How long ? עד אנה.

Humble oneself, to
כנע *Ni.*Hundred מאה, *dual*
מאתים.

Husband איש.

Husbandman אפר.

I

I אני, אנכי.

If כי, אם.

Image צלם.

Images (= idols)

התּרפים.

Imagine, to חרש.

In בקרב, בתוך, ב.

Incline, to נטה *Hi.*Increase, to יסף *Hi.*Inhabit, to ישב, to be
inhabited *id. Ni.*

Inhabitant ישב.

Inherit, to נחל, to
leave as heritage *id. Hi.*

Inheritance נחלה.

Iniquity רשע, און,
עולתה, עון.Inner part, middle,
midst קרב.

Innocent נקי.

Inquire of, to דרש
w. acc.

Instead of תחת.

Instruction מוסר.

Integrity תמים.

Intelligence תבונה.

Intelligent חכם, נבון
Into, ער, אל, ב, and
see § 19, 6.

Isaac יצחק.

Israel ישראל.

J

Jacob יעקב.

Jealousy קנאה.

Jebus יבוס.

Jehoshaphat יהושפט.

Jerusalem ירושלים.

Jethro יתרו.

Jew יהודי.

Joash יואש.

Job איוב.

Jonathan יהונתן,
יונתן.

Joseph יוסף.

Joshua יהושע.

Joy שמחה, רנה.

Judah יהודה.

Judge, to שפט.

Judge, s. שפט.

Judgment משפט,
שפטים.

Just צדיק.

Justify, to, or clear one-
self צדק *Hit.*, to be
justified, *id.*

K

Keep, to (= to guard,
watch) נצר, שמר
w. על; (= to observe,
to perform) שמר.Keep oneself from (= to
beware of) שמר *Ni.*
w. מן.

Keep a feast חגג.

Keeper of sheep רעה
צאן.

Kill, to הרג, קטל.

Kindness חסד.

Kindred מולדת.

King מלך.

To make a king מלך
*Hi.*Kingdom מלכות,
ממלכת.

Kish קיש.

Kiss, to נשק *K. a. Hi.*

Knit, to קָשַׁר.
 Know, to יָדַע, to let
 know *id. Hi.*
 Knowledge דַּעַת.
 Known, to make יָדַע
Hi.

L

Labor, to יָנַע, עָמַל.
 Laboring (= toiling)
 עָמַל.
 Lad נָעַר.
 Ladder סֶלֶם.
 Lame פֶּסַח.
 Lamp נֵר (*pl. נֵרוֹת m.*)
 Land אֶרֶץ, אֲדָמָה *f.*
 Large space מָרְחָב.
 Last אַחֲרוֹן.
 Laugh, to צָחַק.
 Law תּוֹרָה.
 Lay, to שָׁכַב *Hi.*
 Lay hold of, to תָּפַשׁ
w. acc., seldom w. בְּ.
 Lay up, to צָפַן.
 Lead, to נָהַל *Pi.*,
 נָחָה *Hi.*
 Lean, *adj.* רָזָה, רָזָה *f.*
 Leap, to דָּלַג *Pi.*
 Learning לָקַח.
 Leave, to עָזַב.
 Leave off, to שָׁבַת.
 Lebanon לְבָנוֹן.

Left, *adj.* שְׂמָאל.
 Length אָרָךְ.
 Lentils עֲרִשִׁים (*only*
pl. f.)
 Lest כֵּן.
 Letter סֵפֶר, אִגֶּרֶת *f.*
 Lie, to שָׁקַר *Pi.*, כָּזַב
Pi.
 Lie, *s.* שָׁקַר.
 Lie down, to שָׁכַב,
 נָפַל.
 Life חַיִּים.
 Lift up, to נָשָׂא.
 Light אֹר.
 Like כָּמוֹ, כְּמוֹ, כִּי.
 Like, to be דָּמָה.
 Lion אַרִי.
 Lip שִׁפְתַּיִם, *du.* שִׁפָּה.
 Little, small, to be
 קָטַן (*fut. A.*)
 Little, *adj.* קָטַן, קָטִין
 (*pl. קֹטְנִים*).
 Live, to חָיָה; to keep
 alive, to save life
id. Hi.
 Living, *adj.* חַי.
 Lo! behold! הִנֵּה, הִנֵּה;
 Lo we are! behold
 us! הִנֵּנוּ.
 Lofty רָם.
 Look, to נָבַט *Hi.*
 Look for (= to expect,
 hope) קָוָה *Pi.*

Lord יְהוָה, אֲדוֹן.
 Lost, to be אָבַד.
 Loud גָּדוֹל, רָם.
 Love, to אָהַב *a.* אָהַב.
 Lovely אָהַב *part. Ni.*
 Lying שָׁקַר, see § 83, 6.

M

Magnify, to גָּדַל *Pi.*
 Maid-servant שִׁפְחָה.
 Maiden עַלְמָה.
 Make, to עָשָׂה.
 Make a covenant, to
 בָּרַת בְּרִית.
 Make a pit, to כָּדָה
 בּוֹר.
 Maker עֹשֶׂה.
 Man אָדָם, אִישׁ, נָבֵר.
 Manna מָן.
 Many רַבִּים.
 Mart סָחַר *c.* סָחַר.
 Master אֲדוֹנִים, אֲדוֹן
 § 82, 4, b.
 Meat בָּשָׂר.
 Meddle, to עָרַב *Hit.*
 Meditate, to הִגָּה.
 Meet, to קָדַם *Pi.*,
 פָּגַשׁ.
 Melt, to מָסַם *Ni.*
 Mercy חֶסֶד.
 Mercy, to have M. on
 רָחַם *Pi. w. acc.*

Messenger מַלְאָךְ.

Midian מִדְיָן.

Midst תוֹךְ c. תוֹךְ, קֶרֶב.

Might גְּבוּרָה.

Mighty גִּבּוֹר.

Mill-stone פֶּלֶא.

Mine (— to me) לִי.

Miriam מִרְיָם.

Mischief רָעָה.

Mock, to לַעֲגוֹ w. ל.

קָלַם Ht. w. ב.

Moment רִגְעָה.

Money כֶּסֶף.

Month חֹדֶשׁ.

Moon יָרֵחַ.

Mordechai מֶרְדֳּכָי.

Morning בֹּקֶר.

Morrow, to מָחָר, מַחֲרָת.

Mortar מִכְתֵּשׁ.

Mother אִם, § 73.

Moses מֹשֶׁה.

Mountain הָר, § 17, 5.

Mourn, to אָבַל, סָפַד K. a. Hit.

Mourning אֲבֵלָה, מִסְפָּד.

Mouth פֶּה, § 73, 11.

Much, many, to be רַבֵּב.

Mule פָּרָד.

Multiply, increase, to רָבָה K. a. Ht.

Multitude הַמּוֹן.

Murmur, to לוֹן Nt. a. Ht.

N

Naked עָרוֹם (plur. עֲרֻמִּים).

Name שֵׁם, (plur. שִׁמוֹת) m.

Nation גּוֹי.

Near, adj. קָרוֹב.

Needy אֲבִיוֹן.

Neighbour שָׁכֵן, רֵעַ, קָרוֹב.

Neither וְלֹא.

Never לֹא... לְעוֹלָם.

Nevertheless אַפְסֵי-כֵי.

Nigh קָרוֹב.

Night לַיְלָה.

No לֹא, אֵין w. the verb.

Noise שִׁאוֹן.

Nor וְלֹא.

North צָפוֹן.

Not לֹא, אֵל, הֲלֵא? אֵין.

Nothing לֹא-מֵאוֹמָה.

Nothing, for חֲנָם.

Now עַתָּה.

Number, to סָפַר.

Number, s. מִסְפָּר.

O

O! (vocative case) see § 80, 5.

Oh! woe! ho! הֵוֵי, הֵאוֹי.

Observe, to שָׁמַר.

Of, see § 19, 5; לְ or אֲשֶׁר לְ, § 80, 10.

Offer, to זָבַח.

Offering, subst. זֶבֶחַ.

מִנְחָה.

Off, from מִן.

Oil יֵצֶהָר, שֶׁמֶן.

Old, s. a. adj. זָקֵן.

Old, to be זָקֵן (fut. A.)

On עַל, § 75, 6.

Once (= one time)

פַּעַם אַחַת.

One אֶחָד, § 74.

One — the other אֶחָד אֶחָד, see § 97, 4.

Only, adv. יָרָק.

Only, adj. (—only one)

יָחִידָה, יָחִיד.

Open, to פָּתַח.

Oppress, to לָחַץ, עָשָׂק.

Or וְ, אִם, אִם, אוֹ.

Ordinance מִשְׁמֶרֶת *f.*

Orphan יָתוֹם.

Other אֲחֵר.

Other (= the one — the other) אַח § 97, 4.

Out of מִן.

Outside, abroad חוּץ.

Oven תָּנור.

Over עַל, § 75, 6.

Over, to be (= to pass away) חָלַף.

Overthrow, to הִפֵּךְ, שָׁמַר.

Ox שׁוֹר *c. g.*

P

Paint(Eye-Paint) פּוֹךְ.

Palm-tree תָּמָר.

Panther נִמְר.

Pardoned, to be רָצָה *Ni.*

Parted, to be פָּרַד *Ni.*

Pass over, to עָבַר, חָלַף.

Pass, to come to הִיָּה.

Path נְתִיבָה.

Patience תַּקְוָה.

Peace שָׁלוֹם.

Pen עֵט.

People עַם (*pl.* עַמִּים).

Peradventure אֲוִלִי (*pl.* אֲוִלִּים).

Perceive, to בּוֹן *Hi.*

Perish, to אָבַד.

Persecute, to רָדַף.

Pestle עֲלִי.

Pharao פֶּרְעֹה.

Philistine פְּלִשְׁתִּי.

Pillar מַצֵּבָה.

Pious חָקִיד.

Pit בּוֹר (*pl.* בֹּרוֹת) *m.*

Place מָקוֹם (*plur.* מְקוֹמוֹת) *c. g.*

Plant, to נָטַע.

Plant, *s.* צָמַח.

Pleasant נָעִים.

Pledge, take to P. חָבַל.

Plough, to חָרַשׁ.

Poor, to be made P., dispossessed יָרַשׁ *Ni.*

Poor, *s.* אֶבְיוֹן, עֲנִי.

Portion חֶלֶק.

Possession, to give as a P. נָחַל *Hi.*

Potiphar פּוֹטִיפָר.

Pottage נֶזֶד.

Poverty רָאשׁ.

Pour out, to שָׁפַךְ, יָצַק.

Power עֹז (*with suff.* עֲזִי).

Praise, *s.* תְּהִלָּה.

Pray, I pray thee נָא.

Prayer תַּפִּלָּה.

Preach, to בָּשַׁר *Pi.*

Precept פְּקוּד.

Prepare עָשָׂה, to be prepared כּוֹן *Ni.*

Preserve, to שָׁמַר, נָצַר.

Price, *s.* מָכַר.

Pride זָדוֹן.

Priest כֹּהֵן.

Prince יֶשֶׁר (*pl.* יְשָׁרִים).

Proclaim, to קָרָא.

Produce, *s.* עָבּוֹר (*only const.*)

Profane, to חָלַל *Pi.*

Project, *s.* מַעֲרָךְ.

Property נַחֲלָה.

Prophecy, to נָבֵא *Ni.* a. *Hit.*

Prophet נְבִיא.

Prostrate oneself, to שָׁחָה *Hit.*

Prove, to נָסָה *Pi.*

Province כִּדְנָה.

Publish, to שָׁמַע *Hi.*

Purify oneself, to קָדַשׁ *Hit.*

Pursue, to רָדַף.

Put, to שׂוּם *Hi.*

Put forth, to שָׁלַח, חָנַט (= to ripen).

Put on, to (a garment) לָבַשׁ.

Q

- Quarrel, to ריב or ריב
 Quarrel, s. ריב (*plur.*
 (ריבות or ריבים) *m.*
 Queen מלכה
 Question, hard Q.,
 riddle חידה
 Quiet, to be שקט

R

- Rachel רחל
 Rage, s. חמה
 Raiment בגד
 Rain, to מטר, to give
 or to send down rain
id. Hi.
 Rain, s. גשם, מטר
 Raise, s. קום, זקף *Hi.*
 Raven ערב
 Reach, to נגע *Hi.*
 Realm מלכות *f.*
 Reap, to קצר
 Reaper, קצר, קוצר, s.
 Reason, by R. of מן
 Rebel, s. שנה
 Rebuke יבח *Hi.*
 Receive, to לקח, לקח
Pi.
 Recompense, to שלם
 גמל *Pi. pass. Pu.*
 Redeem גאל

- Redeemer גאל
 Refine, to צרף
 Refined צרוף
 Refrain מנע
 Refuge, s. משגב (*w.*
 (משגב) *suff.*
 Refuse, to מאן *Pi.*
 Regard, to חשב
 Reign, to מלך
 Reject, to מאס
 Rejoice, to עלז
 Remain, to שאר *Ni.*
 Remain all night, to
 לון *Hi.*
 Remember, to זכר
 Remove, to רחק *Hi.*
 Rend, to (= to tear)
 קרע
 Render, to שוב *Hi.*
 Repair, to בדרק
 Report, s. שמע
 Reproach, to חרה *Pi.*
 Reproach, s. חרפה
 Reprobate, to מאס
 Request, to make R.
 בקש *Pi.*
 Require, to שאל
 Require (the blood), to
 דרש
 Requite, to גמל
 Rest, to רגע *Ni.*
 Rest, to give נוח *Hi.*

- Return, to שוב
 Reward, to שלם *Pi.*
 Riblah רבלה
 Rich, to be or become
 עשר *Hi.*
 Rich, to feign oneself
 עשר *Hit.*
 Richness עשר
 Riddle חידה
 Ride, to רכב (*fut. A.*)
 Right, *adj.* ימין
 Righteous צדיק
 Righteousness צדק
 צדקה
 Rise up, to קום
 River נהר
 Rob, to גול
 Robe, s. מעיל
 Rock צור
 Roll, to גלל
 Root out, to שרש *Pi.*
 Round about סביב
 מסביב
 Ruby פנינים (*only*
plur.)
 Ruin, s. חרבה (*plur.*
 חרבות, *c.*
 Rule, to משל
 Ruler שר, מושל (*pl.*
 שרים)
 Run, to רוץ
 Ruth רות

S

Sacrifice, to זָבַח.

Sacrifice, *s.* זָבַח.

Saint קָדוֹשׁ.

Salt, *s.* מֶלַח. —

Salvation יְשׁוּעָה.

Samaria שָׁמְרוֹן.

Samson שָׁמְשׁוֹן.

Sanctuary קֹדֶשׁ.

Sand חוֹל.

Sarah שָׂרָה.

Sarai שָׂרִי.

Satisfied, to be שָׂבַע

and שָׂבַע (*fut. A.*),to satisfy *id.* *Hi.*Save, to יִשָּׁע *Hi.*

Say, to אָמַר.

Saying (= namely)

לֵאמֹר (*inf. for*

לֵאמֹר, § 48, 5.)

Saying, *s.* אָמְרָה.

Scabboard תַּעֲר.

Scorn, to לוֹץ, מָאָס.

Scorner לֹץ.

Scribe סֹפֵר.

Sea יָם (*pl.* יָמִים).

Search, to תִּקַּר, תִּקֵּר,

חִפֵּשׁ *Pi.*

Second שְׁנִי, § 74, 3.

Secret, *s.* תַּעֲלָמָה,

סוֹד.

See, to רָאָה.

Seed, *s.* זֶרַע.

Seek, to בָּקַשׁ, דָּרַשׁ

*Pi.*Seer, *s.* רֹאֶה.

Seize, to תָּפַשׁ.

Sell, to מָכַר.

Send, to שָׁלַח, to send

away *id.* *Pi.*

Separate, to בָּדַל, to

to separate oneself

id. *Ni.*, פָּרַד *Ni. a.**Hit.*

Servant עֶבֶד.

Serve, to עָבַד.

Set up, to נָצַב *Hi.*

Set or placed, to be

id. *Ni.*Settle, to יָשַׁב *Hi.*Shade, shadow, *s.* צֶל(*w. suff.* צֶלִי).Shame, *s.* בִּלְמָה, קָלוֹןShatter, to שָׁבַר *Pi.*Sheaf אֶלְמָה (*plur.*אֶלְמוֹת *a.* אֶלְמִים)

Shed, to שָׁפַךְ, to be

shed, of blood, *id.* *Pu.*

Shine הִאִיר, make to

shine *id.* *Hi.*

Ship אֲנִיָּה.

Shiver, to רָצַץ.

Shoe נַעֲל.

Shoot forth, to נָתַן.

Shore חוֹף.

Short קָצֵר, קָטוֹן

(*c.* קָצֵר).

Shut, to סָגַר.

Side יָרֵכָה, two *s.*

יָרֵכַתִּים

Sigh, *s.* אֲנָחָה.

Sight, in the sight of

(עֵינַיִם *c.* of עֵינַי).Sign, *s.* אוֹרֶת (*plur.*אִתּוֹת *m.*Silence, put to *s.* אָלֶם*Ni.*

Silver כֶּסֶף.

Sin, to חָטָא, to sin

against חָטָא לְ

Sin, *s.* חָטֵא, עוֹן,

חָטָאָה, חָטָאת.

Sinai סִינִי.

Sing, to שׁוֹר *Hi.*,

(= to sing praises)

זָמַר *Pi.*

Singer (singing man)

מְשִׁיר.

Sisera סִיסְרָא.

Sister אָחוֹת, § 73, A 3.

Sit, to יָשַׁב.

Skin עוֹר (*pl.* עֵרוֹת,עוֹרוֹת *m.*Skull גִּלְגֻּלֶת *f.*Slander, to לָשַׁן *Hi.*

Slaughter טָבַח.

Slave עֶבֶד.
 Slay, to שָׁחַט, הָרַג *Hi.*
Pi. a. Hi. מוֹת
 Sleep, to יָשָׁן (*fut.*
(fut. A.) שָׁכַב, (יִישָׁן)
 Sluggard עֲצֵל.
 Smite, to נָכָה *Hi.*
 So, *adv.* כֵּן.
 Solomon שְׁלֹמֹה.
 Son בֶּן, § 73, A. b.
 Song, *s.* שִׁיר.
 Sorrow, *s.* מְכַאֲזֹב, יְגוֹן.
 Soul נַפֵּשׁ, *mostly f.*
 South דָּרוֹם.
 Spare, to חָמַל.
 Speak, to דִּבֶּר *Pi.*
 Spear חֲנִית *f.*
 Spirit רוּחַ (*pl.* רוּחוֹת, *c. g.* רִחוֹת)
 Spirt, to, to be sprinkled נָזַה.
 Spring up, to צָמַח.
 Spy out, to רָגַל *Pi.*, תִּרֹּר.
 Staff מַטֵּה (*pl.* מַטֹּת) *m.*
 Stand, to עָמַד, קוּם.
 Stand upright, to נָצַב *Ni.*
 Star כּוֹכֵב.
 State, former *s.* קִדְמָה

Statute חֻק (*plur.* חֻקִּים) *m.*; חֻקָּה (*pl.* חֻקוֹת) *f.*
 Stay over night, to לָוַן
 Steal, to גָּנַב.
 Still, to שָׁבַח *Hi.*
 Stone אֶבֶן (*plur.* אֲבָנִים) *f.*
 Stop, to אָמַם.
 Strange, to make oneself *s.* נָכַר *Hit.*
 Strangeness, foreignness נֶכֶר.
 Stranger בֶּן-נֶכֶר, § 83, 6. a. § 89, 4. זָר.
 Street רֶחֶב, רְחוֹב *f.*
 Strength כֹּחַ.
 Strengthen, to חָזַק *Pi.*
 Stretch out, to פָּרַשׁ, שָׁלַח.
 Strip off, to פָּשַׁט *Hi.*, w. two *acc.* § 85, 2, b.
 Stripe oneself, to *id.* *Hit.*
 Stripes (= beatings) מַהֲלָמוֹת.
 Strong, to be חָזַק (*fut. A.* גָּבַר, *fut. A.*)
 Strong, *adj.* חָזָק, עֹז (*עֲזוּם*) *pl.*
 Subdue, to רָדַד.
 Subtlety מְרָמָה.
 Suddenly פְּתָאֵם.

Suffer, to (= to permit, to let) נָוַח *Hi.*
 נָתַן.
 Sun שֶׁמֶשׁ.
 Surely גַּם, אַכֵּן *Inf.* *abs.* § 105, 1.
 Surround, to סָבַב.
 Sustain, to סָעַד (*fut.* *A.*)
 Swear, to שָׁבַע *Ni.*
 Swift, to be *s.* מָהֵר *Pi.*, קָלִיל.
 Sword חֶרֶב *f.*
 Syria אֲרָם.

T

Table, tablet לֹחַ (*pl.* לֹחוֹת) *m.*
 Tabor תְּבוֹר.
 Take away, to לָקַח.
 Take up, to נָשָׂא.
 Take from, off, to סָרַח *Hi.*
 Take, to (capture in war) לָכַד.
 Tarshish תַּרְשִׁישׁ.
 Teach, to לָמַד *Pi.*, יָדַע *Hi.*, יָרָה *Hi.*
 Tell, to נִגַּד *Hi.*
 Tender, *adj.* רַךְ (*pl.* רַכִּים).
 Tent אֹהֶל (*pl.* אֹהֳלִים, and אֹהֳלִים).

Testimony *עדות* *f.*
 Thanksgiving תודה
 That (*rel. pr.*) אשר
 That, *conj.* (in obj. sentences) אשר, *בי*, § 111, 1, 2.
 That, so that ל *w. inf.* *const.* § 106, 2 and § 113, b; אשר, *למען*, § 111, a,
 That not, lest פן,
 לבלתי, § 112, b.
 O that לו (negatively מי יתן, (לוליא § 110, 1, 2.
 Then אז, ו.
 Thence שם, from
 thence משם.
 Therefore ו, על-כן.
 Therein בתוך, בקרב
 Thing דבר.
 Thither שמה.
 Though אם.
 Thought, *s.* מחשבה,
 מזמה.
 Throne כסא (*plur.* (כסאות) *m.*
 Through ב.
 Throw down, to (= to cast out) שםט.
 Thrust down, to דחה
 Thrust through, to, דקר.

Thus כן, ככה, בה, זאת.
 Tie, to קשר.
 Tiller עבר.
 Time עת (*pl.* עתים or עתות) *c. g.*
 Time (= once) פעם
 Time to come (= future) יום מחר or מחר.
 Tire, to (= dress the head) יטב *Hi.*
 To, unto עד, § 19, 6.
 To (= *Dat.*) ל.
 Together באחד.
 Tongue שפה *f.* לשון
 Top ראש (*pl.* ראשים) ראש
 Torch לפיד.
 Totter, to מוט *Ni.*
 Touch, to נגע.
 Towards אל, ל, § 19, 6.
 Tower מגדל.
 Transgress, to עבר.
 Traveller ארח.
 Tread (under foot), to רם.
 Tree עץ.
 Trouble צרה.
 Trust, to בטח, חסה ב. *w.*
 Truth אמת *f.*
 Try, to נכה, בחן *Pi.*
 Tumult המון.

Turn, to סור.
 Turn graciously, to פנה.
 Tyre צר.

U

Uncircumcised ערל.
 Uncle דוד.
 Under תחת, § 75, 6.
 Until עד.
 Unto אל, ל, עד, על, § 19, 6.
 Uphold, to סמך.
 Upon על, § 75, 6.
 Upper-mill-stone רבב
 Upright ישר.
 Uzziah עזיאה.

V

Vain, in V. לישקר.
 Vain, to be in V. אבד
 Valley בקעה.
 Vanity שוא.
 Vengeance נקם, נקמה.
 Very מאד.
 Vial פך.
 Vine גפן.
 Vine-dresser כרם.
 Vinegar חמץ.
 Vineyard כרם.
 Violence חמם.

Virtuous חַיִּל (*prop.*
 Virtue, accord. to
 § 83, 6.
 Virtuously, to do v.
 עָשָׂה חַיִּל.
 Vision חֲזוֹן.
 Voice קוֹל (*pl.* קוֹלוֹת, *m.* קָלוֹת)
 Vow, to נָדַר.
 Vow, *s.* נֶדֶר.
 W
 Wait upon, to דָּמַס לְ
 Walk, to הִלֵּךְ.
 Walk with, to הִלְךָ
lit. w. אֶת.
 Wall, *s.* קִיר (*plur.* קִירוֹת) *m.*
 Want, *s.* מַחְסוֹר.
 War מִלְחָמָה.
 Warfare צָבָא.
 Warn, to זָהַר *Hi.*
 Wash, to רָחַץ.
 Water, to שָׁקָה *Hi.*
 Water, *s.* מַיִם.
 Wave גַּל (*pl.* גִּלִּים).
 Wax דּוֹנָג.
 Way דֶּרֶךְ *c. g.*
 Weak רַפָּה, רַפָּה *f.*
 Wealth חֵיל, עֵשֶׂר.
 Weep, to בָּכָה.
 Weeping, בָּכָי, in *p.* בָּכִי.
 Weigh, to שָׁקָל.
 Welfare טוֹב.
 Well בָּאָר, *f.* בְּאֵר.

What מָה, מָה, מָה,
 § 24, 1.
 Wheat חֲטָה.
 When כִּי, בְּ, or בִּי *w.*
inf. const., § 106, 2.
 Whence מֵאֵין.
 Where אֵיךְ.
 Wherefore לָמָּה-זֶה.
 Wherein בְּמָה.
 Wherewith בְּמָה.
 Whether אִם.
 While בְּ *w. the inf.*
const., § 106, 2.
 While, all the W.
 כל... עוֹד.
 Whisper, to לָחֵשׁ *Hit.*
 Whither? אֵנָּה.
 Whither, *adv. rel.*
 אֲשֶׁר-שָׁמָּה, § 23, 3.
 Who מִי, § 24.
 Whole כָּל, whole of
 כָּל.
 Whose (= to whom)?
 לְמִי.
 Why מָדוּעַ, לָמָּה.
 Wicked רָשָׁע.
 Wickedness רָשָׁע.
 Widow אֶלְמָנָה.
 Wife אִשָּׁה, § 73, B 2.
 Willing, to be יָאֵבָה,
 or by the *fut.* § 32,
 1, 2 and § 101, I a.
 Window הֶלֶן.
 Wine תִּירוֹשׁ, יֵין.
 Winter כֶּתִין.
 Wisdom חֲכָמָה.

Wise, to be חָכַם
 (*fut. A.*)
 Wise, *adj.* חָכֵם.
 Wisely (= in wisdom)
 בְּחָכְמָה.
 With אֶת (*את*),
 עִמָּד, *only w.*
suff.)
 Within בְּתוֹךְ.
 Without (= outwards)
 הַחוּצָה, בְּחוּץ.
 Witness עֵד.
 Woman אִשָּׁה, § 73,
 B 2.
 Wood עֵץ.
 Word דְּבַר.
 Work, to עָבַד, *פָּעַל*,
 עָשָׂה.
 Work, *s.* עֲבוֹדָה, *פָּעַל*.
 World עוֹלָם, תֵּבֵל.
 Worn out, *adj.* בָּלָה,
 בָּלָה *f.*
 Would God that! לֹא,
 מִי יִתֵּן.
 Wrath אַף (*w. suff.*
 אָפִי).
 Wrest, to נָטָה *Hi.*
 Write, to כָּתַב.
 Wrong, to do עָשָׂק.
 Wrong, *s.* עוֹלָה.
 Y
 Year שָׁנָה.
 Yet אַךְ, עוֹד.
 Young man נָעַר.
 Z
 Zion צִיּוֹן.

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LIST OF ABBREVIATIONS.

<i>abs.</i> —absolute	<i>fut.</i> —future	<i>pers.</i> } person
<i>abstr.</i> —abstract.	<i>gen.</i> —genitive	<i>p.</i> } participle
<i>acc.</i> —accusative	<i>gen.</i> —generally	<i>part.</i> —participle
<i>act.</i> —active	<i>Hi.</i> —Hiphil	<i>pass.</i> —passive
<i>adj.</i> —adjective	<i>Ho.</i> —Hophal	<i>in p.</i> —in pause
<i>adv.</i> —adverb	<i>Hit.</i> —Hithpael	<i>Pi.</i> —Piel
<i>apocop.</i> —apocopated	<i>i. e.</i> —id est	<i>Pl.</i> } plural
<i>art.</i> —article	<i>ib.</i> —ibidem	<i>pl.</i> } properly
<i>const. st.</i> } construct	<i>imp.</i> —imperative	<i>prob.</i> —probable
<i>c. st.</i> } state	<i>inf.</i> —infinitive	<i>prop.</i> —properly
<i>comm.</i> —common	<i>interj.</i> —interjection	<i>Pu.</i> —Pual
<i>comp.</i> —compare	<i>masc.</i> } masculine	<i>reflex.</i> —reflexive
<i>conj.</i> —conjunction	<i>m.</i> } masculine	<i>sc.</i> —scilicet
<i>e. g.</i> } exempli gratia,	<i>Ni.</i> —Niphal	<i>sing.</i> } singular
<i>fem.</i> } feminine	<i>N.</i> —Note	<i>subst.</i> } substantive
<i>f.</i> } feminine	<i>n. p.</i> —proper name	<i>s.</i> } suffix
<i>fr. b.</i> —from bottom	<i>obj.</i> —object	<i>tr.</i> —transitive
<i>fr. t.</i> —from top	<i>orig.</i> —originally	
	<i>p.</i> —page	

CORRECTIONS.

Page.	Line.	Read.	Page.	Line.	Read.
7,	1, fr. b.	זִרְבָּבֶל	69,	2, fr. b.	דְּרִינִשׁ
12,	1, fr. b.	וּמַהֲתִיכֹנוֹת	73,	16, fr. b.	תַּחֲשֶׁה
14,	7, fr. t.	1, 14	85,	12, fr. t.	אָאֵר
15,	13, fr. b.	מֶרְכָּא	96,	3, fr. t.	תַּחֲנֶהוּ
17, 2,	5, fr. t.	affirmatives	97,	9, fr. t.	תַּקְרָאנָה
27,	13, fr. b.	מִיְהוּדָה	116,	4, fr. b.	תַּבְּנִיזִית יֹזֶה
31,	3, fr. b.	בְּמִקְנֶה	119,	6, fr. b.	מַחְנֶה
51,	3, fr. b.	אָהָה	120,	10, fr. t.	כְּמִשְׁכֹּת
53,	1, fr. b.	יִפְרֵשׁ	127,	4, fr. t.	מִשְׁאוֹת
56,	7, fr. b.	לֹאֵט	141,	14, fr. t.	מִהֶפְכָּה
59,	14, fr. b.	תַּפֵּשׁ	147,	17, fr. t.	for step-father, read: father-in-law
"	13, fr. b.	פֶּרֶשׁ	18,		mother-in-law
61,	4, fr. b.	for larger type, read: asterisks.	167,	9, fr. b.	§ 96, 4
65,	6, fr. b.	תּוֹחֶלֶת	169,	2, fr. t.	שָׁבַע
66,	2, fr. t.	עֲנִי	180,	10, fr. t.	מִשְׁאֵת

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